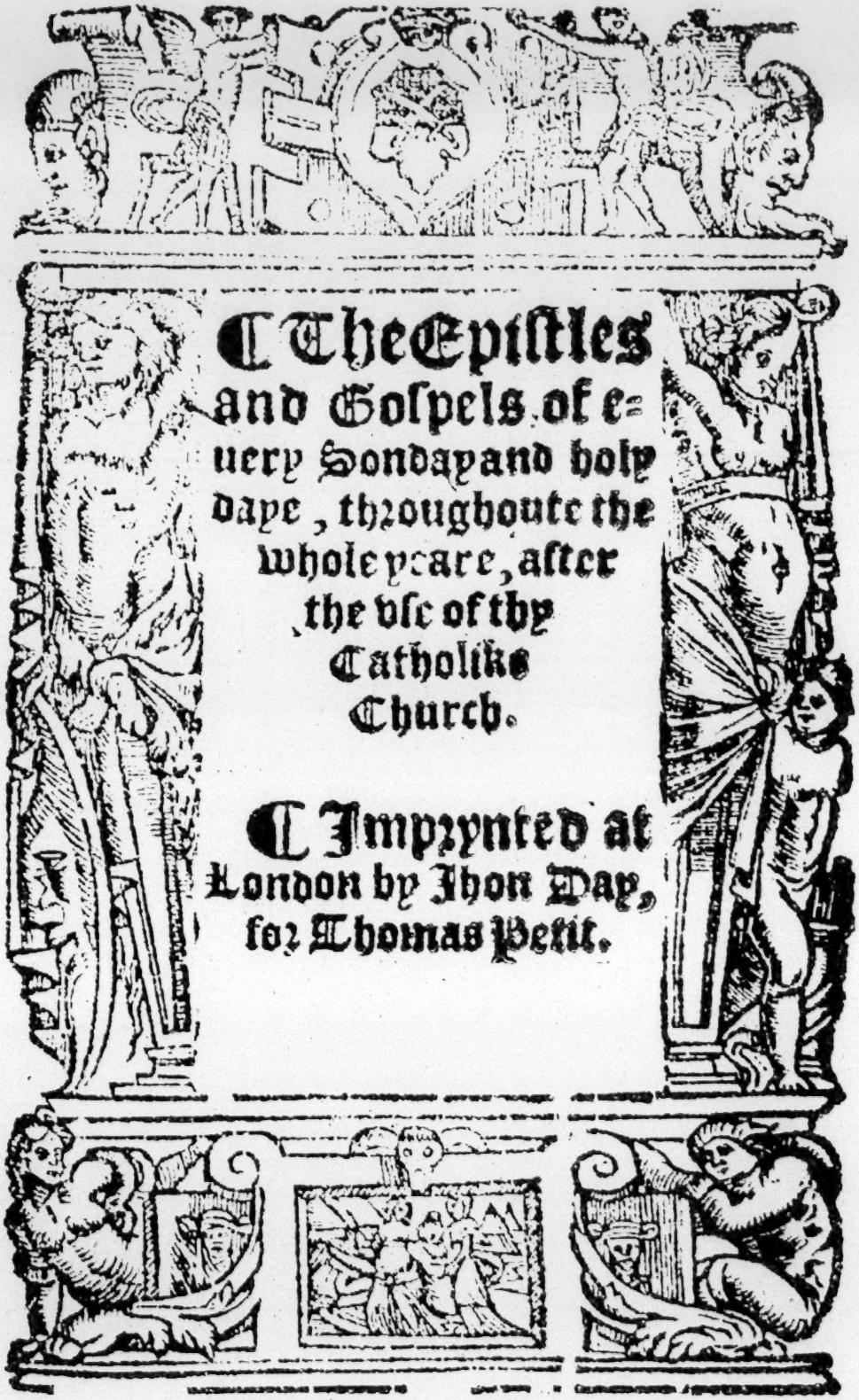


¶ The Epistles and Gospels of euery Sonday and holy daye, throughoute the whole yeare, after the vse of thy Catholike Church.

¶ Imprynted at London by Jhon Day, for Thomas Petit.

Here beginneth the Epystles and Gospels of euerye Sondaye and Holye day in the yeare.

¶ The Pystell on the fyrste Sondaye in Aduent. The.xiii. Chap. to the Romaynes. D.



Brethren, we knowe that it is time now that we awake out of sleepe, for now is our saluacyon nearer then we beleued. The night is passed and the daye is come nye, let vs therfore cast away the dedes of darkenes, and let vs put on the armour of light Let vs walke honestlye as it were in the day light, not in eating and drynking, neyther in chambrynge and wantonnes, neyther in stryfe and enuyinge, but put ye on our Lord Jesus Christ.

¶ The Gospel on the fyrste Sondaye in Aduent. The.xxi. Chapter of Mathewe. A

When

When Jesus drue nigh vnto Hierusalem, and cam to Bethphage vnto the Mount Oliuete, then sent Jesus two of his disciples, saying vnto them. Go into the Castel that lieth ouer against you, and anone ye shall finde an Asse bounden, and her Colte wyth her, lose them and bringe them vnto me, and if any man say oughte vnto you, say ye that your Lord hath nede of them, and straight way he wil let them go. All thys was done to fulfil that which was spoken by the Prophet, saying. Tel ye the doughter of Sion, behold thy king cómeth vnto the meke, and sitting vpon an Asse and a Colt, the sole of an Asse vsed to the yoke. The Disciples wente and did as Jesus commaunded them, and broughte the Asse and the Colte, and put on them theyr clothes, and sat hym theron. Many of the people spred theyr garmentes in the way, other cut downe braunches from the trees and strawed them in the way. More ouer the people that went before, and thei also that folowed after, cryed, saying. Osãna the sonne of Dauid. Blessed be he that commeth in the name of the Lorde.

The

¶ The Pistel on the seconde Sunday in Aduente The.xv. Chapter to the Romaynes. A

BRethren, what so euer thynges are wrytten afore tyme, are wrytten for our learnyng, that we through pacyence and comfort of the scrypture myghte haue hope. The God of pacyence and consolacion, geue vnto euery one of you, that ye be like mynded one towardes another after the ensample of Iesu Christ, that ye allagreyng together may with one mouth honour God the father of oure Lorde Iesu Christ. Wherfore receiue ye one another as Christe receiued vs, to the prayse of god. And I say that Iesus Christ was a Minyster of the circumcision for the truth of god to confyrme the promyses made vnto the fathers. And let the Gentiles prayse God for hys mercye as it is wrytten, for thys cause I wyl prayse the among the gentiles and syng in thy name. And agayn he sayeth ye gentils reioyse wyth hys people. Agayn prayse the Lorde all ye gentiles and laude hym all nacyons. And in another place Esayas

sayas sayeth there shalbe the rote of Jesse and he that shall ryse to raygne ouer the gentiles, in hym shall the gentyls trust. The God of hope fyl you wyth al ioye and peace in beleuing, that ye may be ryche in hope. through the power of the holy ghost

¶ The Gospell on the seconde sonday in Aduent. The. xxi. Chapter of Luke.

JEsus sayde vnto hys Disciples there shall be sygnes in the Sunne and in the Moone, and in the Starres, and in the earthe, the people shall be in suche perplexite, that they shall not tell whyche waye to tourne them selues. The sea and the waues shal rore, and mennes heartes shall fayle them for feare, and for lokynge after those thynges whyche shall come on the earthe, for the powers of heauen shall moue, and then shall they see the sonne of man come in a cloude wyth power and greate glorye, when these thynges begyn to come to passe, then looke vppe and lyfte vppe your heades, for your redempcyon drayweth nye. And he shewed them a simi-

litude,

lytude, beholde the fygge tree and al other trees when they shut forthe theyr buddes, ye se and know of your owne selues, that Summer is then nie at hand: So likewise ye (when ye se these thynges com to passe) vnderstand, that the kingdome of God is nye. Verely I say vnto you, this generacion shall not passe, tyll all be fulfilled, heauen and earth shall passe, but my wordes shall not passe.

¶ The Epistle on the thyrd Sondaye in Aduente. The fyrst Epystell and the fourth Chapiter to the Corinthians.

A Brethren let men this wise esteme vs euen as the Ministers of Christe, and disposers of the secreates of God. Furthermore it is requyred of the disposers, that they be found faithful, wyth me is it but a very smal thing, that I shuld be iudged of you other (of mans daye) no I iudge not myne owne selfe, I knowe nought bye my selfe, yet am I not thereby Iustyfyed, it is the LORDE that Iudgeth mee, therefore Iudge nothynge bee-

fore

fore the time, vntyl the Lord come whych wyl lyghten thynges that are hyd in darknes, and open the counsayles of the hartes And then shal euery mā haue prayse of god

¶ The Gospel on the thyrde Sonday in Aduente. The.xi. Chapter of Mathewe.

WHen Jhon beyng in pryson hard the workes of Christ he sent two of hys Disciples, and sayde vnto hym. Arte thou he that shall come, or shal we loke for another? Jesus answered and sayde vnto them. Go and shewe Jhon what ye haue heard and sene. The blinde see, the halt go, the lyppers are clensed, the deafe hear, the dead are raysed vp agayne. And the gospel is preched to the pore, and happy is he that is not hurt by me. Euen as they departed Jesus began to speake vnto the people of Jhon. What went ye for to se in wildernes wōt ye out to se a rede wauerynge wyth the winde, eyther what, went ye out for to see Went ye to se a mā clothed in soft raymēt? Beholde they that weare softe clothynge, are in kynges houses. But what went ye

oute

out for to se. Went ye oute to se a Prophet I saye vnto you, and more then a Prophet for thys is he of whome it is written. Behold I send my messenger before thy face, which shall prepare thy way before the.

¶ The Pistel on the fourth Sondaye in Aduent. The. iiii. Chapiter to the Philippians. A

BRethren, reioyce in the Lord alwaye, and agayne I say reioyce, let your softnes be knowen vnto all menne. The Lord is euen at hand. Be not careful, but in all thynges shewe your petycyon vnto God in prayer and supplycacyon wyth geuyng of thankes. And the peace of God, whyche passeth all vnderstandynge keepe your heartes, and mindes of Chryst Iesu.

¶ The Gospel on the fourth sondaye in Aduent. The fyrste Chapyter of Iohn. ¶

WHen the Iewes sente Pryestes and Leuites frō Ierusalem to aske Iohn What art thou. And he confessed, and denyed not, & sayde playnly. I am not Chryst

and

and they asked hym what then? Arte thou Helyas, and he sayd, I am not. Art thou a Prophet. And he answered no. Then sayd they vnto hym. What art thou, that wee maye geue answere to them that sent vs, what sayest thou of thy self? He sayd, I am the voice of a cryar in ỹ wylderneſſe make streyght the way of the Lord, as sayde the Prophet Esaias. And they whiche were sente, were of the phariſes and they asked hym and sayde vnto hym. Why baptiſest thou them yf thou bee not Christ, nor Helias neyther a Prophet? Iohn answered them saying, I baptiſe with water, but one is come among you whom ye knowe not. He it is that commeth after mee whiche was before mee, whose shoo latchet, I am not worthy to vnloſe. These thynges were done in Bethabara beyonde Iordan wher Iohn dyd baptiſe.

¶ The pistle at hy masse on christ-mas day. The fyrst Chapter to the Hebrewes. A.

BRethren, god in tymes past dyuerſly, and many wayes, spake vnto the fa-

thers

thers by Prophetes, but in these laste dayes hee hathe spoken vnto vs by hys sonne, whome hee hathe made heyre of all thynges, by whom also hee made the worlde. Whyche sonne beeyng the brightnes of hys glorye, and verye ymage of his substaunce, bearynge vp all thynges with the woorde of hys power, hathe in hys owne persone pourged oure synnes, and sytteth on the ryght hande of thy maiestie on hie, and is more excellent then the aungels, in as moche as hee hathe by enheritaunce obtayned a more excellente name then haue they, for vnto which of the aungels sayde hee at anye tyme thou arte my sonne, thys daye begat I thee: And agayn, I wyll bee hys father, and hee shalbe my sonne. And agayne when hee bryngeth in the fyrste begotten sonne into the worlde he sayth. And all the aungels of God shall worshippe hym, and vnto the aungels hee sayth, he maketh his aungels spirytes and hys mynysters flames of fyre. But vnto the sonne he sayth, O God thy seate shalbe forever and euer, the scepter of the kyng-

dome

dome is a ryghte Scepter. Thou haste loued ryghtwyseneſſe and hated iniquitye: Wherefore hathe God whyche is thy god, annoynted the wyth oyle of gladneſſe aboue thy felowes. And thou Lorde in the begynnyng hathe layde the foundacyons of the earth. And the heauens are the workes of thy handes. They ſhall pearyſhe, but thou ſhalte enduer, they al ſhall ware olde as dothe a Garmente, and as a veſture ſhalt thou chaunge them, and they ſhalbe chaunged, but thou art alwaies the ſame, and thy yeares ſhall not fayle.

¶ The Goſpell at hye Maſſe on Chriſtmaſſe day, the fyrſte Chapter of Jhon.

IN the begynnynge was the woord, and the worde was wyth God, and god was the worde. The ſame was in the begynnynge wyth God. All thynges were made by it, and wythoute it was made nothyng that was made in it, was lyfe and the lyfe was the lyghte of menne, and the lyghte ſhyneth in the darckneſſe, and the darkneſſe comprehendeth it not. There

was

was a man sente from God, whose name was Jhon. The same came as a wytnesse, to beare wytnesse of the light, that all men throughe hym myghte beleue, he was not the light, but to beare witnes of the light, that all men through him myght beleue, he was not the lyght, but to beare witnes, of the light. That was a true light, whiche lyghtneth al men that come into the worlde and the worlde by hym was made, and the worlde knew hym not, he came among hys owne and hys owne receyued him not, vnto as many as receyued hym, gaue he power to be the sonnes of God, in that they beleued on his name whiche, were borne not of bloud, nor of the wyl of flesshe nor yet of the will of men, but of God and the worde was made flesh, and dwelt among vs, and we saw the glory of it, as the glorye of the onlye begotten sonne of the father, whiche word was ful of grace and verity.

¶ The Pistle on sayntе Steuens day. The. vi. chap. of the actes of the Apostles. ¶

STeuen ful of fayth & power, did great wonders & miracles amõg the people.

Then

Thē ther arose certain of ȳ sinagog, which are called libertines & Sirenites, & of Alexandria, and of Cylicia, & Asya, and disputed with steuen and they could not resyst, the wysdome, and the spirite with whiche hee spake. When they hearde these thynges, theyr hertes claue asonder, and they gnasshed on hym with theyr teeth, but he beyng full of the holy gost, loked vp stedfastly w̄ his eyes into heuen, & saw the glory of god and Jesus standing on the ryght hande of god, and sayd. Beholde I see the heuens open, and the sonne of man standing on the ryght hand of god. Then they gaue a shout with a loud voyce, and stopped theyr eares and ran vpon him al at ones, and cast him out of the cytie, & stoned hym, and the witnesses laide downe theyr clothes at a yong mans feete named saule, And they stoned Steuē callyng on: saying, lord Jesu receiue my spirite, and he kneled downe and cried with a loude voyce. Lorde laye not this sin to theyre charge. And when hee had thus spoken, he fell a slepe in our lorde.

The

The Gospel on Saint Steuens day. The.xxiii. Chappter of Mathew. D.

IEsus sayde vnto the Iewes and cheefe preestes beholde I sende vnto you Prophetes, wise men and scrybes, & of them some shall yee scourge in your synagoges, and persecute from cytye to cytie that all ryghteous bloud maye fall on you whiche was shed vpon the earth, from the bloude of ryghteous Abell, vnto the bloude of zacharyas the sonne of Barrachyas, whom ye slewe betwene the temple and the aulter. Verely I saye vnto you, all these thinges shall lyghte vpon thys generacyon. Ierusalem Ierusalem, whyche kyllest prophetes and stonest them whiche are sendo to the, howe ofte woulde I haue gathered thy chyldrē together, as the hen gathereth her chyckens vnder her wynges but yee woulde not. Beholde youre habytacyon shalbe lefte vnto you desolate. For I saye vnto you, yee shall not see me henceforthe tyll

til that ye say. Blessed be he that commeth in the name of the Lorde.

¶ The pystle on saynte Jhon the Euangelystes daye, Ecclesiastice.xv.

He that feareth God wyl do good, and he that kepeth the law shall obtaine wisdome and she wyll come agaynste hym as an horryble Mother: as a woman yet a vyrgyn shall she receyue hym. She shall fede hym wyth the bread of lyfe and vnderstandinge and the water of holsome wisdome she shall geue him to drynke, and she shall exalt hym among hys neyghbors and shal open hys mouth eeuen in the thickest of the congregacion. And she shal fyll hym wyth the spirite of wisedome and vnderstandynge, and wyth the garmente of glory shal she apparel him. She shal make him rich with ioy and gladnes and shal inherite him of an euerlasting name.

The gospel on saynte Jhons day the Euangelist. The.xxi. Chapiter of Jhon. ¶

Jesus

IEsus sayd to Peter folow me, Peter turned about and sawe that dyscyple whom Jesus loued folowing (which also leaned on hys brest at supper, & sayd. Lord which is he that shall betraye thee: When Peter sawe hym he said to Jesus. Lorde what shal he here do: Jesus sayd vnto him yf I wyll haue hym to tary tyl I come, what is that to thee, folowe thou me. Then went this sayinge abrode amonge the brethren that the disciple should not dye. And Jesus said not to him he shal not dye, but if I will that he tary tyll I come, what is that to thee, the same dyscyple is he, which testifyeth of these thynges and wrote these thynges, & we knowe that hys testymony is true.

¶ The Pistle on childermas daye the .xiiii. Chapter of the Reuelacion of Saint John.

AND I loked and loo a lambe stode on the mounte Syon, and with hym a hundred and .xliii. M. hauynge hys fathers name wrytten in theyr foreheades, and I hearde a voyce from heauen as the

soundeof manye waters, and as the voyce of a greate thunder, and I herde the voyce of harpers harping with theyr harpes, and they songe as it were a newe songe before the seate, and before the .iiii. beastes, & the elders and no man could lerne the sōg but the .C. and .xliiii. M. which were redemed from the earth These are they which wer not defyled with women, for they are vyrgyns. These folow the lambe whyther soeuer hee goeth, these were redimed from men beyng the fyrste frutes vnto god & to the lamb, and in theyr mouthes was foūd no gyle, for they are withoute spot before the trone of God.

¶ The Gospell on Childermas daye. The second chappter of Mathewe. C.

THe aungel of the lorde apered to Ioseph in a dreme saying. Arise and take the chylde and hys mother, and flye into Egipt and abyde there tyll I bryng the word for Herod wyll seke the chylde to destroye hym. Then he arose & toke the child and

and his mother bi night and departed into Egipte, and was there vnto the deathe of Herod, to fulfil that which was spoken of the Lorde, by the Prophet, whyche saythe out of Egipt haue I called my sonne. The Herod perceyuyng that he was mocked of the wyse men, was exceedyng wroth, & sent forth and slew all the childzen that wer in Bethleem and in all the coastes thereof as many as wer two yere olde and vnder, accordynge to the tyme whyche he had dylygently serched out of the wyse men. Then was fulfylled that whyche was spoken by the prophet Jerymy, saying. On the hilles was a voyce herde, mournyng weppyng, & greate lamentacyon, Rachel weppynge for her childzen and wouldenot be comforted because they were not.

¶ The Pystle on the sonday After Christmas daye the. iiii. chappter to the Galathyans. A.

BRethren, I saye that the heyre as long as hee is a chylde dyffereth not from a seruaunte, though he be lorde of all,

but is vnder tutors and gouerners, vntill the tyme apoynted of the father, euē so we as long as we were children, were inbondage vnder the ordinacions of the worlde but when the tyme was full come god sēt hys sonne borne of a woman, & made bond vnto the law to redeme them, which wer vnder the lawe, that we thorow electyon myght receyue the inherytaunce that belongeth vnto the naturall sonnes, because yeare sonnes, God hathe sente the spirite of hys sonne, into oure hertes: whiche cryeth Abba father, wherfore now arte thou not a seruant, but a son: yf thou be the son thou arte also the heyre of God throughe Chryste.

¶ The Gospell on the sonday after Christmas day: the seconde Chapiter of Luke. E.

IOseph and Marye, the mother of Iesus maruayled at those thynges which wer spoken of hym and Symeon blessed thē, and sayde vnto mary hys mother beholde this chylde shal be the fall and resurrection of many in Israell, and a sygne why che

sh a-

shalbe spoken against, and moreouer the swerd shal pearse thy soule that ỹ thoughtes of manye hertes may bee opened and there was Anna a prophetesse, the doughter of Phanuel of the trybe of Aser: & shee was of a great age, and had lyued with an husband seuen yeare from her byrgynitie & she had been a wydowe about fourescore and foure yeares, whiche went neuer out of the tẽple, but serued there with fasting, & praing nyght & day, & she came forth that same houre, and praysed God and spake of hym, to all that loked for redempcyon in Hierusalem, and as soone as they had performed all thynges according to the lawe of the Lord, they returned into Galile into theyr owne cytie Nazareth, & the childe grew and wered stronge in spiryte, & was full of wysdom and the grace of God was with hym.

¶ The Pystle on Newyeares day The.ii. chapter vnto Tytus. ¶.

MOoste deare beloued Tytus. The grace of God that bryngeth salvacyon vnto al men hath apeared and

teacheth vs that we shoulde denye vngodlinesse and worldly lustes & that we shoulde lyue soberly and ryghteously and godly in thys present worlde, lokyng for the blessed hope and glorypous apperyng of the myghtye God, and of oure sauiour Iesu chryste which gaue hym selfe for vs to redeme vs from all vnryghteousnesse, and to pourge vs a peculyer people vnto him selfe feruet ly gene vnto good workes. These thinges speke and exorte.

¶ The Gospell on Newe yeares daye. The fyrst Chapiter of S. Luke. C.

AND when the eyght daye was come that the chylde shoulde bee cyrcumcysed hys name was called Iesus, whych was named of the Angell before he was conceyued in hys mothers wombe.

¶ The Pystle on twelfe day. Esaie. lx.

VP and receyue lyght, Ierusalem, for thy lyghte is come and the glorye of the lorde is vp ouer thee, for behold darke-

darkenes shal couer the earth, and a thick myste the nacyons, but the lorde shall ryse as the sonne ouer thee and hys glory shalbe seene vpon thee, and the heathen shall walke in thy lyght, and the kynges of the bryghtnes that is ryssen ouer thee, lyfte vp thyne eyes rounde aboute and see, al these are gathered together and ar come to the, thy doughter shalbe euer by thy syde, then thou shalt see and shalte haue plentye, thy hearte shall wonder, and breke out in ioye, when the multytude of these are tourned to thee, and the armyes of the heathen are come vnto thee. The aboundaunce of Camelles shall couer thee, and the Dromadoryes of Madian and Epha, shall come al of them from Saba, and bryng golde, & frankensence, and shall preache the prayse of the Lorde.

¶ The Gospel on twelfe day.

The seconde chappter of Mathewe. A.

When Jesus was borne in Bethleem .. .. in Jury in the time of kinge Herode, behold

beeholde, there came wyse men from the Easte to Ierusalem sayinge. Where is he that is borne kyng of the Iewes, we haue seene hys starre in the easte, and are come to worshyp hym. Herod the kyng, after he had hard this, was troubled, and all Ierusalem with hym, & he gathered all the chief prestes and scribes of the people, and demaunded of them where Christe shoulde be borne. They sayd vnto hym in Bethleem in Iewry for thus it is written by the prophet. And thou Bethleem in the lande of Iewrye, arte not the leaste concernyng the princes of Iuda, for oute of thee shall come a captayne, whiche shall gouern my people Israell. Then Herod preuelye called the wise men, and diligently enquired of them, the starre that appeared, and sent them to Bethleem saying. Go & serch dylygentlye for the chylde & when ye haue founde hym, bringe me worde that I may come & worshyp hym also, when they had heard the kyng, they departed, and loo the starre whiche they sawe in the East, went before them vntil it came & stode ouer the place where the chylde was. When they

sawe

saw the star they were marueloully glad and entred into the house, and founde the chylde wyth Mary hys Mother and kneled downe and worshypped hym: and opened theyr treasures, and offred to hym gistes, golde: frankensence and myrre. And after they were warned of God in theyr slepe, that they should not go again to Herod, they returned into theyr owncountre another way.

¶ The Pistle on the Sonday with in the vtas of the Epiphany.

UP and receyue lyght Jerusalem. &c. ye shal synde thys pistle on twelf day

¶ The Gospell on the Sondays wythin the vtas of the Epiphany. The fyrste Chapter of Jhon. D

IHen saw Jesus comming vnto him and sayd. Behold the Lambe of god, whych taketh away the synne of the worlde. Thys is he of whome I sayde, after me commeth a man whyche was before me, for he was hyer then I, and I knewe hym not

not but that he shuld be declared to Israel. Therefore am I come baptising with water and Jhon bare record saying I saw the spirite descendinge from heauen, like vnto a Doue, and it abode vpō him and I knew hym not, he that sent me to Baptise the in water sayde vnto me, vppon whome thou shalt see the spirit descend and tary styll on him that same is he which baptyseth wyth the holy gost. And I saw and beare record that thys is the sonne of God.

¶ The Pistle on the fyfte Sondaye after the vtas of the Epiphany The.xii. Chapiter to the Romaynes.

BRethren I beseche you by the mercyfulnes of God, that ye make your bodyes a quycke sacrifyce, holye and acceptable vnto god, which is your reasonable seruyng of God, and fashion not youre selues, lyke vnto this world but be ye chaū ged in your shape by the renuynge of your wyts that ye may fele what thinge that is good, that acceptable, and perfecte wyll of God is for I saye thorowe the grace that.

vnto

vnto me geuen is to euerye man amonge you, that no man esteme of him selfe more then it becommeth him to esteme but that he discretelye Judge of hym self according as God hath dealt to euery man the measure of fayth as we haue many membres in one body, and al membres haue not one offyce, so we beyng many, are one body in Christe, and euery man among our selues one anothers membres.

¶The Gospel on the fyrst sonday after the vtas of the Epiphanye.

The seconde Chappter of Luke. F

When Jesus was .xii. yeare olde, they went vp to Jerusalem after the custome of the feast, and when they had fulfilled the dayes, as they retourned home the childe Jesus bode styl in Jerusalem vnknowyng to his father & Mother, for they supposed he had ben in the company. They came a dayes iorney, & sought him among theyr kinsfolke and acquayntaunce, and founde hym not. They went backe agayn to Jerusalem, and soughte hym, and

it fortuned that after thre daies, they fou̅d him in the temple sittinge in the middes of the doctours bothe hearynge them, and posyng them, and al that heard hym, merueyled at his wit & answers, & when they saw him they were astonied, & his mother sayd vnto hym, sone why hast ỹ thus dealt with vs. Beholde thy father and I haue sought the sorowyng, and he sayd vnto the̅ how is it, that ye haue sought me, wiste ye not that I must go aboute my fathers busynes: and they vnderstode not the sayinge that he spake to them, and he went wyth them and came to Nazareth, and was obedient to the̅, but his mother kept all these thinges in her heart, and Iesus encreased in wisdome and age and in fauoure wyth God and man.

¶ The Epistle on the second sonday after the vtas of the Epiphanye. The xii. Chapter to the Romaynes. ¶

BRethren, seynge that we haue diuers giftes, accordynge to the grace that is geuen vnto vs if anye man haue the gift of prophesy let him haue it, that it be agre-

agreing vnto the fayth. Let him that teacheth take hede to his doctrin, let him that exhorteth, geue attendance to his exhortacion, if any manne geue let him do it wyth singlenes, let him that ruleth do it wyth diligence, if any man shew mercy let him do it wyth chearefulnes, let loue be wythout dissimulacyon, hate that whych is euil, and cleaue vnto that which is good. Be kynde one to another wyth brotherly loue, in geuing honoure, go one before another. Let not the busynes whych ye haue in hand be tedious to you be feruent in the spyryt, apply your selues to the tyme, reioyse in hope be pacient in tribulacion cõtynue in prayer, dystrybute vnto the necessitye of the saintes and be dyligent to harbour. Blesse them which persecute you, blesse but curse not, be merry, wyth them that be merrye, wepe wyth them that wepe, be of lyke affectyon one toward another, be not hyghe mynded, but make your selues equall to them of the lower sort.

¶ The Gospel on the .ii. Sondaye after the vtas of the Epyphanye the seconde Chapter of Jhon. A

There

There was a mariage in Canaan a cyte of Galile. And Jesus Mother was there, Jesus was called also and hys Disciples vnto the Mariage, and when the wyne fayled Jesus Mother sayd vnto him, they haue no wyne. Jesus sayde vnto her, woman what haue I to do with the, mine houre is not yet come, his mother said vnto the ministers, what so euer he sayth vnto you do it. There were standyng. vi. water pottes of stone after the maner of purifyinge of the Jewes conteyninge two or three fyrkyns a piece. Jesus sayde vnto theym, fyl the water pottes, and then they fylled them vp to the harde brym, and he sayde vnto them. Drawe oute nowe and beare vnto the gouernoure of the feaste and they bare it. When the ruler of the feaste hadde tasted the water that was turned into wyne neyther knewe whence it was, but the Ministers whyche drewe the water knewe, he called the Brydegrome and sayde vnto hym, all men at the begynnynge sette foorthe good wyne and when men be dronke, then that which is worse, but thou hast kepte backe the good wyne

vntyll

vntyll nowe. This beginning of myracles dyd Jesus in Cana of Galyle, and shewed hys glory, & hys Dysciples beleued on him.

¶ The Pistell on the.iii. Sonday after the vtas of the Epiphany. The xii. Chapter to the Romaynes

BRethren, be not wyse in your owne opynyons. Recompence to no man euyll for euyl, prouide afore hand thinges honest in the syghte of all men, if it be possible, yet on your part haue peace wyth all men. Dearely beloued auenge not your selues, but geue rowme vnto the wrath of God, for it is written, vengance is mine and I wyll reward sayth the Lorde. Therfore if thyne enemy hungre, fede him, if he thyrste geue hym drynke, for in so doynge thou shalt heape coles of fyre on hys head, be not ouercome of euyl, but ouercome euyll wyth goodnes.

¶ The Gospell on the.iii. Sondaye after the vtas of the Epiphanye. The.viii. Chapiter of Mathew.

A

When

When Jesus came downe frome the Mountayne, muche people followed hym, and loe: there came a Lepre and worshypped hym sayinge, mayster, if thou wilt thou canste make me cleane, he put forthe hys hād and touched him saying. I wyl, be thou cleane, and immediatlye his lepro sye was clensed, and Jesus sayde vnto hym, se thou tell no man, but go and shewe thy selfe to the prieste, and offer the gyfte that Moyses commaunded, in wytnesse to them.

Whē Jesus was entred into Capernaum there came vnto hym a certayne Centurion, besechyng hym and saying, master: my seruaunt lyeth sycke at home of the Palsey, and is greuously payned, and Jesus sayde vnto hym. I wyl come and cure him The Centuryon answered and sayde. Syr I am not worthy that thou shouldest come vnder the rose of my house, but speake the word only and my seruaunt shalbe healed, for I also my selfe am a man vnder power: and haue souldyoures vnder me, and I say to one go, and he goeth: & to another come and he cometh, and to my seruaunt do this: and he doeth it. When Jesus hard that he

maruay-

maruayled and sayd to them that folowed hym. Verely I saye vnto you: I haue not founde so greate faythe: no not in Israel: I say therefore vnto you, that many shall come from the East and west and shal rest with Abraham, Isaac and Iacob, in the kyngdome of heauen, and the chyldren of the kingdom shalbe cast out into the vtter darkenes, there shalbe wepynge and gnashyng of teeth. ¶ Then Jesus sayd to the Centurion, go thy way: and as thou hast beleued, so be it to the, and his seruaunt was healed the same houre.

¶ The pystle on the fourth sonday after the otas of Eppyhanye.

The.xiii. Chapiter to the Romaynes. ¶.

BRethren owe nothynge to anye man but to loue one another, for he that loueth another fulfylleth the lawe, for these commaundementes thou shalte not commit aduoutry, thou shalt not kill, thou shalte not steale. Thou shalte not beare false wytnes, Thou shalt not desyre, and so forth, yf there bee any other commaunde-

mente, they are all comprehended in thys
saying. Loue thy neyghboure as thy selfe,
loue hurteth not hys neyghboure. There-
fore loue is the fulfyllyng of the lawe.

¶ The Gospel on the fourth Sō-
daye after the otas of the
Epyphany. the. viii.
Chapyter of Ma-
thewe. C.

When Jesus entred into a shyppe and
hys dyscyples folowed hym, and be-
holde there arose a greate storme in
the sea, in so muche that the shyppe was
hydde with waues and he was a slepe and
hys dyscyples came vnto hym, and awoke
hym, saying. Mayster saue vs we perysshe,
he sayde vnto them, why are ye fearefull?
O ye of lytle fayth. Then he arose and re-
buked the wyndes and the sea, and there
folowed a great calme, and the men mar-
uayled and sayde what manne is this, that
bothe wyndes and sea obey hym.

¶ The Pistle on the fyfte Sōday
after the otas of the Epiphanye.

The

The thyrde Chapyter to the Colossyans. B.

BRethren, nowe as elect of God, holye and becloued, put on tender mercye, kyndenes, humblenes of minde, meknes, longe sufferyng forbearyng one of another, yf any man haue a quarell to another, euen as Chryste forgaue you, euen so do ye, aboue all these thynges put on loue, whyche is the bonde of perfectnes, and the peace of god rule in youre heartes, to the whyche peace yee are called in one bodye, and see they be thankefull, let the word of Chryst dwell in you plenteously in al wisedom teache and exhorte your owneselues in Psalmes and Hymmes, and spirytuall songes, whyche haue fauour with the singyng in youre heartes to the Lorde, and all thinges whatsoeuer ye do in word or dede do it in the name of the lorde Jesu, geuyng thankes to god the father by hym.

¶ The Gospel on the .v. Sonday after the vtas of Epiphanye the xviii. Chapiter of Mathewe. G.

IEsus sayd vnto his disciples. The kingdome of heuen is like vnto a mā which sowed good seede in hys feld, but whyle menne slept, there came hys foo, and sowed tares among the wheat and went hys way. When the blade was sprong vp, and had brought foorthe fruite, then appered the tares also. The seruauntes came to ỹ housholder, and sayd vnto hym: Syr, sowedst not thou good seede in thy close, from whence then hath it tares, he sayde to thē the enuyous man hathe done thys. Then the seruauntes sayd vnto hym. Wylt thou then that wee go and gather them, and he sayd nay, lest whyle ye go aboute to rede oute the tares, ye pluck vp also with them the wheate by the rootes, let bothe growe together tyl harueste come, and in tyme of herueste, I will say vnto my repers gather ye fyrst the tares, and bynd the in sheues, to be brent, but gather the wheat into my barne.

The pystle on the Sonday after woodyng goeth oute called septuagesyma. The .i. pystle

the Corynthyans and the
ix.Chapter. D.

BRethren, perceyue yee not howe that they whyche runne in a course runne all, yet but one receyueth the reward so runne that ye maye obtayne. Euery mā that proueth maystres abstayneth from al thynges; and they doo it to obtayne a corruptyble crowne, but wee to obtayne an vncorruptible crowne. I therfore so runne not as at an vncertayne thynge, so fyght I not as one that beateth ye ayre, but I tame my bodye and bringe hym into subiectyō, lest after that I haue preached to other I my selfe should bee a cast awaye. Brethrē I wolde not that ye shoulde be ignorannt of thys, as youre fathers were all vnder a cloude and all passed thorowe the seea, and wer all baptised vnder Moyses in ye cloud, and in the see, and dyd all eate of one spyrituall meate, and dyd all drynke of one maner of spirituall drynke, and they dronk of that spiritual rocke ye followed them which rocke was Chryste.

¶ The Gospell on the Sondaye after weddyng goeth out called Septuagesima the.xx. Chapter of Mathewe. A.

IEsus sayd vnto hys dysciples. The kingdome of heauen is lyke vnto an housholder, whyche wente oute earlye in the mornyng to hyre labourers into his vineyarde and hee agreed with the labourers for a peny a daye, and sente them into hys vyneyard. And he wēt out about the third houre, and sawe other standing ydell in the market place, and sayd vnto them, go ye al so into my vyneyarde, and what so euer is ryght, I wyll geue you, & they went their waye. Agayne he went out about the sixt & nynthe houre, and dyd lyke wyse. And hee wente out about the eleuenth houre, and founde other standyng ydell, and sayd vnto them. Why stande yee here all the daye ydell. They sayde vnto hym, Because noo man hathe hyred vs. He sayde vnto them. Go ye also into my vyneyard and what so euer shalbe ryghte, that shall yee receyue. When euen was come, the Lorde of the vine-

vyneyarde sayd vnto hys stewarde call the labourers, and geue them theyr hyre, beegynne at the last tyll ye come to the fyrste. And they whiche were hyred about the eleuenth houre came and receyued euery man a penye. Then came the fyrst, supposyng that they shoulde receyue more, and they lykewyse receyued euery man a peny And whē they had receyued it, they grudged against the good man of the house sayinge. These laste haue wrought but one houre, and thou hast made them equal vnto vs, whiche haue borne the burthen and heate of the daye. He answered to one of them saying, frende I doo thee no wronge dyddest thou not agree with mee for a peny. Take that which is thy dutye, and goo thy waye, I wyll geue vnto thys laste, as moche as to thee, is it not lawfull for mee to doo as mee lysteth with myne owne, is thyne eye euyll because I am good, so the last shalbe fyrste, and the fyrste shalbe last, for manye are called and fewe arre chosen.

¶ The pystle on the Sōday.

The.xi. pystle to the Corynthyans and the.xi. chapitre. ℣.

BRethren, ye suffer fooles gladly because that ye your selues are wise, for ye suffer euen if a man bringe you vnto bōdage, yf a man deuoure, yf a man take, yf a man exalt hym selfe, yf a man smyte you on the face, I speake as concerninge rebuke as though we had bē weke, howbeit wher in soeuer anye man dare be bolde (I speak foolyshly) I dare be bolde also. They are Ebrues, so am I. They are Israelytes, euen so am I. They are the seede of Abrahā, euen so am I. They are the mynysters of Chryste, I speake as a fole, I am more. In labours more abundant, oft in stripes a boue measure, in pryson more plenteously in deathes oftē of the Iewes, fyue tymes re ceyued I, euery tyme.xl. stripes saue one. Thryse was I beaten with rodes, I was once stoned, I suffred thrise shypwrak, nyght & day haue I ben in the depth of the sea, in iorneing oftē, in parels of waters, in parel of robers, in ieoperdies of mine owne nacion,

on in ieoperdies among ẏ heathen, I haue ben in parels in cities, in parels in wilder-nes, in parels in ẏ sea, in parels amõg false brethren, in labour & trauail, in watching often, in hunger, in thyrst, in fasting often in colde and in nakednes, beside the thynges which outwardly happen vnto me, I am combred dayly and care for all congregatyons. Who is sycke and I am not sicke: who is hurt in faythe, and my harte burneth not: If I muste nedes reioyce, I wyll reioyce of myne infyrmyties. God the father of our Lord Jesus Christ, whyche is blessed for euermore knoweth ẏ I lye not.

¶ The Gospell on Sonday.lx.

The .viii. chaptter of Luke. A.

When much people were gathered to gether, and were come vnto Jesus out of the cities, he spake by a similitude. A sower wẽt out to sow his sede. And as he sowed, som fell by the waye syde, and it was troden vnder fete and the foules of the ayre deuoured it vp, & som fel on stones and as soone as it was sprong vp, yt wyd-red away, because it lacked moystnes, and

som

some fell among thornes, and the thornes sprong vp with it, and choked it. And some fell on good grounde, and sprong vp and bare fruite an hundred folde. And as he sayd these thynges, he cryed, he that hath eares to heare, let hym heare. Hys dysciples asked him, saying, what maner similitude should thys bee: and he said vnto you it is geuen to know the secretes of the kingdome of God, but to other misimilytudes, that when they see, they should not see, and when they heare, they shoulde not vnderstande. The similitude is thys. The seede is the worde of God, those that are besyde the waye, are they that heare, and afterwarde cometh the deuyll and taketh awaye the word out of theyr hertes, lest they should beleue and besaued. They on the stones, are they whyche when they heare the worde receyue it with ioye, and these haue no rotes, whych for a whyle beleue, and in tyme of temptacyon go away. That whiche fell among thornes, ar they whiche heare and goo forthe, and are choked with care and ryches and voluptuous liuing, and bryng forth no fruite. That

in

in the good grounde, are they which with a pure hearte, heare the woord and keepe it and bringe forth fruyte with pacyence.

¶ The Pistel on the Sonday.

The fyrste Epystle to the Corinthyans. The. Chapiter. A.

BRethren thoughe I speake with the tonges of menne and Aungels, and yet had no loue, I were euen as sounding brasse and as a tynklyng cymball. And thoughe I coulde prophesye, and vnderstande all secretes, and all knowledge, yea yf I had al faithe, so that I could moue mountaynes oute of theyr places, and yet had no loue, I were nothyng. And though I bestow all my goodes to feede the pore, and thoughe I gaue my body euen that I burned, and yet haue no loue, it profyteth me nothyng, loue suffreth long and is curteous, loue enuyeth not, loue doth not frowardlye swelleth not, dealeth not dyshonestlye seeketh her owne, is not prouoked to anger, thynketh not euyll, reioyseth not

not iniquitie, but reioyseth in the truethe
suffreth all thyng, beleueth al thinges, hō-
peth all thynges. And endureth in all thin-
ges. Thoughe that the prophesyng fayle,
other tonges shall cease, or knowledge va-
nysh away, yet loue falleth neuer awaye,
for our knowledge is vnparfyte, and oure
prophesyinge is vnparfyte, but when that
whiche is parfyt is come, then that which
is vnparfyte shalbe done away. When I
was a chylde I spake as a chylde. I vnder-
stod as a chylde, I ymagined as a chylde,
but as soone as I was a man, I put awaye
all chyldysshenes, nowe we see in a glasse e-
uen in a darke speaking but then shall we
see face to face. Now I know vnperfytlye.
But thē shal I know euen as I am knowē
now abideth fayth, hope and loue euē these
three, but the chefe of them is loue.

The Gospel on Sonday.

The .xviii. chapiter. Luke. F.

IEsus toke vnto hym the twelue and said
vnto them beholde we go vp to Ierusa-
lem, and al shal be fulfylled that ar writ-
ten by the Prophetes, of the sonne of man,

he

he shall be delyuered vnto the gentyls, and shall be mocked: and shall be spytte on, and when they haue scourged him they wyll put hym to deathe, and the third day shall he aryse againe. They vnderstode non of these thinges, and this saying was hyd from thē and they perceyued not the thinges which were spoken and it came to passe as he was come nye vnto Jericho, a certayne blynde man sat by the wayesyde begging, & when he herd the people pas by, he asked what it meint. They sayd vnto hym, that Jesus of Nazareth went by, and he cryed saying. Jesus the sonne of Dauid haue mercy on me, and they which went before rebuked him because he shoulde holde hys peace, & moch the more hee cryed. The sonne of Dauid haue mercy on me. Jesus stode styl and cōmaunded him to be brought vnto him, and when he was come nere, he asked hym saying. What wylt thou that I do vnto thee: and he sayde, lorde that I may receyue my syghte. Jesus sayde vnto hym. Receyue thy syght, thy fayth hath saued the, and immedyatly he saw and folowed hym prayesynge god, and all the people when they sawe it,

gaue

gaue laude to God.

¶ The Pystle on Ashewednisday

The.ii. Chappter of Iohell. D.

OUre lorde saythe, tourne to me with all your heartes, in fastyng and lamẽtacyon, and teare youre heartes and not youre garmentes, and turne vnto the lorde youre god for he is full of mercy and compassyon long or he be angry, and great mercye, and repenteth when hee is at the poynte to punyshe, who can tell whether the lorde wyll turne and haue compassyon and shall leaue after hym a blessyng, sacrifyce and drynke offering vnto the lorde our God. Blowe a trompet in Syõ, proclayme fastyng and call a congregacyõ, gather the people together, bryng thou the elders to one place, gather the yonge children & they that suck the brestes together, let the bridgrome come out of hys chamber, and the bryde out of her parloure, let the preestes that minyster vnto the Lorde, wepe betwene the porche and the aultare, and say spare lorde thy people, and deliuer not thine heritage vnto rebuke ỹ the heathen shulde

reigne

raigne ouer them, why shuld they saye, amonge the nacions, where is they? God. And the Lord enuyed for his landes sake, and had compassion on hys people, and the lorde answered and sayd vnto hys people, beholde. I sent you corne: newe wyne and oyle, that ye shalbe satysfyed therwith neither wyll I delyuer you any more vnto the heathen.

¶ The Gospel on Ashwednesday

The. vi. chapiter of Mathew, B.

CHryst sayde vnto hys dysciples when ye fast, bee not sad as the hypocrytes are, for they dysfygure theyr faces, that it myght appere vnto men that they faste. Verely I saye vnto you, they haue theyr reward. But thou when thou fastest anoint thyne head, and wash thy face, that it appeare not vnto men howe that thou fastest, but vnto thy father that is in secret & thy father whiche seeth in secret, shall reward the openly. Gather not treasure together on earth, wher rust & mothes corrupt & where thiues breake through and steale, but gather the treasure together in heaue, wher neither rust, nor mothes corrupte, &

where

wheare theues neyther breake vp nor yet steale. For wherſoeuer your treaſure is, there wyl your heartes be alſo.

¶ The pystle on the fyrst Sonday in Lent, the ſecond pystle to the Corinthy. and the. vi. Chapiter. A.

BRethrē, we exhort you that ye receiue not the grace of god in vayne. For hee sayeth I haue hard thee in a tyme accepted, and in the day of ſaluacyon haue I ſuckered thee. Behold now is the well accepted tyme, behold now is the day of ſaluacyon, let vs geue no man occaſyon of euil that in oure office be founde no faulte but in all thynges let vs behaue our ſelues as the mynyſters of God. In moche pacyence in afflictyons, in neceſſitie, in anguiſhe in ſtrypes, in pryſonment in ſtryfe in labour, in watch, in faſtyng, in pureneſſe, in knowledge, in long ſuffering, in kindenes: in the holy goſt: in loue vnfayned: in the wordes of trueth: in the power of God: by the armour of ryghtwyſenes on the ryght hand and on the lefte hand in honour and dishonour: in euyll report and good reporte: as

decey-

deceyuers, and yet true, as vnknowne and yet knowne, as dieng: and beholde yet wee lyue, as chastned and not kylled, as sorowe ing and yet alway merye, as poore and yet make many riche, as hauyng nothyng and yet possessyng all thynges.

¶ The Gospel on the fyrst Sōday in lent the. iiii. Chap. of Mathew.

When Iesus was led away of the spyryte into wildernes to be tempted of the deuyll. And when hee had fasted forty dayes and forty nyghtes, at the last he was an hungred. Then came vnto him the tempter, and sayd, yf thou be the son of god commaund that these stones be made bread He answered and sayde. It is wrytten man shall not lyue onely by breade, but by euery word that procedeth out of the mouth of God. Then the deuell toke him vp into the holy citie and set him on a pynacle of the tēple & said vnto him, if thou be the son of god cast thyselfdowne, for it is wrytten, he shal geue his aungels charg ouer the, and with theyr hādes they shal hold the vp that thou dash not thy fote against a stone. Iesus saide

to hym, this is written also. Thou shalt not tempt thy Lord God. The deuill toke hym vp again and led him into an exceedyng hye mountain, and shewed hym all the kingdōs of the world, and all the glorye of them, and sayd vnto hym, al these wyll I geue the, if ỹ wylt fal down and worshyp me. Then said Jesus vnto hym, auoyd sathan for it is wrytten. Thou shalt worshyp thy Lord God, and hym only shalt thou serue.

¶ Epistle on. ii. sonday in lent the. i pystle to Thessalo. iiii. Chapter.

A We beseche you brethren, and exhorte you in the lord Jesus that you encrese more and more, euen as ye haue receiued of vs, howe ye oughte to walke and to please God. Ye remembre what commaundementes we gaue you in the name of the Lord Jesu Christ, for this is the wyl of god euen that ye shuld be holi, and that ye shuld abstain from fornication, that euery one of you should know howe to keepe hys vessell in holynes and honour. And not in the lust of concupiscence, as do the heathen whyche know not god, that no man go to farre and defraud

defraud hys brother in bargaining, because the Lord is a reuenger of all such thyngs, as we told you before tyme and testified vnto you, for God hath not called vs vnto vncleanesse, but to holynesse in Chryste Jesus our Lord.

¶ Gospell on .ii. sonday in lent, the xv. Chappter of Mathewe. ¶

IEsus wente thence and departed into the coostes of Tyre and Sidon. And beholde a woman whych was a Cananite cam out of the same coostes and cryed to hym saying: haue mercy on me Lord the sonne of David My Doughter is pytteously vexed wyth a Deuell. And he gaue her neuer a worde to answere. Then came to hym hys disciples and besoughte hym saynge send her away, for she followeth vs cryinge, he answered and sayde. I am not sente, but vnto the lost sheepe of the house of Israell. Then shee came and worshypped hym, saynge. Mayster, succoure me, he answeared and sayde, it is not good, to take the chyldrens breade and to caste it to the whelpes. She aunswered and sayde: it is trueth, neuer

neuertheleſſe the whelpes eate of the crō-
mes, whych fall from theyr maſters table.
Then Jeſus anſwered and ſayd vnto her:
O womā great is thy fayth, be it to the euē
as thou deſyreſt. And her doughter was
made hole, euen at the ſame houre.

The Pystle on .iii. ſondaye in lente to the Epheſyans the. v. Chap..

BRethren, bee ye followers of God as
deare chyldren, and walke in loue, euē
as Chryſt loued vs, and gaue hym ſelfe
for vs, an offeryng & a ſacryfyce of a ſwete
ſauer to God, ſo that fornycacyon and al vn
clennes or couetouſnes be not ones named
among you, as it bee cometh ſayntes, ney-
ther fylthines, neyther folyſh talkyng ney-
ther geſtyng whyche are not comly, but ra-
ther geuyng of thankes: for this ye knowe,
that no horemonger, other vncleane perſō
or couetous perſon which is the worſhipper
of ymages, hathe anye inheritaunce in the
kyngedome of Chryſte and of God. Let no
man deceyue you with vayne woordes, for
therow ſuche thynges commeth the wrath
of GOD vpon the chyldren of vnbeleue.

Bee not therfore companions with them, ye were once darkenes but are nowe light in the Lord, walke as chyldren of lyght for the fruite of the spirite is in all goodnes ryght wisenes and trueth.

¶ The Gospel on the .iii. Sonday in Lent the .xi. chapter of Luke. C.

IEsus was a castyng out a deuyll whyche was dome. And it foloweth when the deuyl was gon out, the dom spake, and the people wondred. Some of them sayd he casteth out deuyles, by the power of Belzebub the chefe of the deuils, and other tempted hym seekyng of hym a sygne from heuen, he knew theyr thoughtes and sayd vnto them Euery kyngdome at debate within it self shalbe desolate. And one house shal fall vpon another. So yf Sathan be deuyded within him selfe, howe shall hys kingdome endure, because ye say that I cast out deuils by the power of belzebub, if I by the power of Belzebub caste oute deuyls, by whose power, dos your chyldren cast them oute: Therfore shall they bee your iudges,

But

But if I wyth the fynger of God caste oute Deuils, no doute, the kyngdome of God is come vpon you, when a strong man armed watched his house, that he possesseth, is in peace, but when a stronger then he cometh vpon hym, and ouercometh hym, he taketh from hym hys harneys whereinhe trusted and deuydeth hys goods he that is not with me is against me, and he that gathereth not wyth me scattereth, when the vnclene spyrite is gone out of a man, he walketh throughe waterles places seking rest, and when he findeth none he sayth I wyll retourne againe vnto my house whense I came out, and when he commeth, he findeth it swept and garnysshed. Then goeth he and taketh seuen othe spirites with hym worse then hym selfe and they enter in and dwel there. And the ende of that manne is worse then the beginning. It fortuned as he thus spake a certain woman of the company list vp her voyce and sayde vnto hym, happye is the wombe that bare the and the pappes whyche gaue the sucke, and he sayde, happy are they that heare the woorde of GOD and keepe it.

The

¶ The Pistell on Widlent sonday
The fourthe Chapyter to the Galathyans. ¶

BRethren it is wrytten, that Abraham had two sones, the one by a bond maid the other by a free woman, yc and he which was of the bond woman was borne after the flesh, but he whych was of the fre woman was borne by promyse which thinges betoken mistery, for these women are two Testamentes, the one from the mōut Syna, whych gendreth vnto bondage, whiche is Agar, for mount Sina is called Agar in Arabia, and bordreth vpon the city whyche is now Ierusalem, and is in bondage wyth her childzen. But Ierusalem whiche is aboue, is free whych is the mother of vs al, for it is written, reioyse thou baren that bearest no childzen, breake forthe and crye thou that trauailest not, for ỹ desolate hath many mo childzen then she which hathe an husband. Brethren we are after the maner of Isaac childzen of promise, but as then he that was borne carnallye, persecuted hym that was borne spirituallye. Euen so

is it now, neuertheleſſe what sayeth ỹ scrip ture. Cast away the bonde woman and her sonne, for the sonne of the bondwoman shal not be heyre, wyth the sonne of the fre woman, So then brethren, we are not chyldrē of the bond woman, but of the fre woman.

¶ The Gospel on midlent sonday

The. vi. Chappter of Johan. A

IEsus went hys waye ouer the sea of Galile nye to a cytye called Tiberias, and a greate multitude followed hym, because they had sene the myracles that he dyd on them which were dyseased. Jesus went vp into a Mountayne, and there he sate wyth hys Dyscyples, and Easter a feaste of the Jewes was nye. Then Jesus lyfte vp hys eyes and sawe a great company come vnto hym and sayde vnto Phylyp, whense shal we bye bread that these myght eate. Thys he sayd to proue hym, for hym selfe knewe what he wolde do. Philyp answered hym. Two hundred penyworth of bread are not sufficient for them that euery man myghte haue a lytell. Then sayd vnto hym one of hys Dyscyples Andrewe Symon Peters

brother

brother. There is a ladde here, whych hath fyue barley loues, and two fyshes but what is that amonge so manye, Jesus sayd make the people to syt downe, there was mucho hay in the place. And the men sate downe in nombre about fiue thousand, Jesus toke the breade and gaue thanckes. And gaue to the Disciples. And hys disciples, to them that were set downe. And lykewyse of the fyshes, as muche as they would, when they had eaten inoughe he sayde vnto hys dysciples, gather vp the broken meate that remayneth, that nothynge be losse. They gathered it together, and fylled. xy. baskets w̄ the broken meate of the fyue barley loues, whych broken meat remayned vnto them that had eaten. Then those men whē they had sene the myracle that Jesus dyd. Thys is of a trueth, the prophet which shall come into the world.

¶ The Pistel on Passion Sonday

The. ix. Chapter to the Hebrues. ¶

BRethren Christ beynge an hye preest of good thynges to come, came by a greater and a more perfyt tabernacle, not

not made wyth handes, that is to say, not of thys maner building neither by the bloude of Gotes and Calues, but by hys own blud he entred once for al into the holi place, and found eternall redemption. For if the blud of Oxen and of Goates, and the ashes of an Heyfer when it was sprinkled, purified the vncleane as touching the purifyinge of the flesh. How muche more shall the bloude of Christ, which thorow the eternal spirit, offred hym self wythoute spot to God, pourge our consciences frō dead works for to serue the liuing God. And for thys cause is he the mediatoure of the newe Testamente, that thorow death whyche chaunsed for the redemption of those transgressours that wer in the fyrst Testamente they whyche were called myght receyue the promyse of eternall inherytaunce.

The Gospel on Passion Sondaye

The. viii. Chappter of Jhon.

IEsus sayd vnto the cōpanye of the Iewes and the hye priestes, which of you can rebuke me of sinne, if I say the truth, whys do not ye beleue me. He that is of god, hea-

reth

reth gods wordes ye therfore hear them not, because ye are not of god. Thē answered the Iewes and sayd to him, say we not wel, that thou art a Samaritan and hast the deuell: Iesus answered: I haue not the deuell, but I honoure my father and ye haue dishonored me. I seeke not mine owne prayse, but there is one that seketh and iudgeth. Verely, verely verely, I say vnto you, if a mā kepe my sayinges, he shall neuer se deathe. Then sayd the Iewes to hym: now knowe we that thou hast the Deuell. Abraham is dead, and also the prophettes, and yet thou sayest if a man do kepe my sayinge: he shall neuer taste deathe, arte thou greater then oure father Abraham, whyche is dead, and the Prophets are dead, whom makest thou thy selfe Iesus answered, if I honoure my selfe, my honoure is nothynge woorthe it is my father that honoureth mee, whyche ye saye is youre GOD, and yet haue ye notte knowen hym, butt I knowe hym and if I shoulde saye I knowe hym not I shoulde bee a lyer, lyke vnto you, but I knowe hym, and keepe hys sayinge: youre father Abraham was gladde to see

my

my day, and he sawe it and reioyced. Then sayd the Iews vnto hym. Thou art not yet l. yeare olde, and hast thou sene Abraham. Iesus sayd vnto them. Verely, verely I say vnto you, yer Abraham was, I am, Then toke they vp stones to cast at hym, but Iesus hydde hym selfe, and wente oute of the Temple.

The Pistel on Palme sonday. The ii. Chapter to the Philippians. A

BRethren, let the same mynde be in you the which was in Christ Iesu. Which beyng in the shape of God thoughte it not robbery to be equal wyth God. Neuertheles he made hym selfe of no reputacyon and toke vpon hym the shape of a seruaunt and became like vnto men, and was found in hys apparell as a man, he humbled hym selfe and became obedyent vnto death, euē the death of the crosse. Wherfore God hath exalted hym, and geuen hym a name aboue all names, that in the name of Iesus shuld euery knee bowe, bothe of thynges in heauen, and thynges in earthe, and thynges vnder

vnder earthe, and that all tounges shoulde confesse, that Jesus Christ is the Lord vnto the prayse of God the father.

The passion on Palme sonday, the xxvi. Chapter of Mathewe.

JEsus sayde vnto hys Dysceples ye know that after two dayes shalbe Easter, and the sonne of man shalbe delyuered for to be crucified. Then assembled together the chief priestes and the scribes, and theelders of the people into the palace of ỹ hye priest whyche was called Cayphas, and helde a counsel, how they might take Jesus by subtilty and kyll hym, but they sayd, not on the holy day, least anye trouble aryse amonge the people. When Jesus was in Bethanye in the house of Simon the Leaprye, there came vnto him a woman, which had a Alablatter box of precyous ointment, and poured it on hys head as he sate at the bourde, when hys Disciples sawe that, they had indignacyon, saying: What neded this waste thys oyntment myght, haue ben wel solde, and geuen to the poore. When Jesus vnder-

stode

that, he sayde to them, whye trouble ye the woman. She hathe wrought a good worke vppon me, for ye shall haue poore folke alwayes wyth you but me shall ye not haue alwayes. And in that she caste thys oyntement on my body, she did it to bury me with all. Verely I saye vnto you, where so euer thys Gospell shalbe preached through oute all the world, there shall also thys that she hathe done, be tolde for a memoryal of her Then one of the twelue called Judas Iscariothe wente into the chiefe priestes and sayde, what wyll you geue mee, and I wyll delyuer hym vnto you, and they appointed vnto him thirty peces of syluer, And from that tyme foorthe hee soughte opportunytye to betraye him. The fyrste daye of swecte breade the Disciples came to Jesus saying vnto him: where wilt thou that we prepare for to eate the Paschall Lambe, and hee sayde goe into the Citie, vnto sucht a man, and saye vnto hym the Mayster saythe my tyme is at hande, I wyll keepe myne Easter at thy house with my Disciples. And the Disciples did as Jesus hadde appoynted them, and made readye the Easter läb.

When

When the euen was come, he sate downe wyth the twelue. And as they dyd eate, he sayde. Verelye I saye vnto you, that one of you shall betraye me, and they were exceadinge sorowfull, and began euerye one of them to say vnto him, is it I master, he answered and sayd. He that dippth his hand wyth me in the dyshe shall betraye me. The sonne of man goeth as it is written of hym, but woe be to that manne by whom the sonne of man shall be betrayed, it had bene good for that manne, if he had neuer bene borne. Then Judas whyche betrayed hym, answered and sayde, Is it I mayster. He sayde vnto hym, thou hast sayde. As they did eate, Jesus tooke breade and gaue thankes, brake it, and gaue it to the Disciples and sayd. Take eate, this is my bodye. And he tooke the cuppe and thanked, and gaue it them, sayinge. Dryncke of it euerye one, for thys is my bloude of the newe Testamente that shall bee shedde for manye, for the remyssyon of synnes, I saye vnto you. I wyll not dryncke hence foorthe of this fruite of this vyne tree: vntyll that daye when I shall dryncke it newe wyth you

you in my fathers kyngdome, And when they had sayed grace, they wente oute into mount oliuet. Then sayd Jesus vnto them All ye shallbe offended by me this nyghte. For it is written I wyl smite the shepherd and the shepe of the flocke shal be scattered abrode, but after I am rysen agayne, I wyl go before you into Galile. Peter answered and sayd vnto hym, though all men shoulde be offended by the, yet wold I be neuer offended. Jesus sayd vnto hym Verely I say vnto the, that thys same nyghte before the Cocke crowe thou shalt deny me thryse. Peter sayd vnto hym if I should dye wyth the, yet wold I not deny the, lyke wyse also sayde all the Disciples. Then wente Jesus with thē into a place which is called Bethsemane, and sayde vnto the disciples, syt ye here, whyle I go and praye yonder, and he toke wyth hym Peter and the two sonnes of Zebede, and began to wax sorowful, and to be in agony. Then sayd Jesus vnto them my soule is heauy euen vnto the deathe, tarye ye here and watche wyth me. And he went a lytle a part, and fel flat on hys face, and prayed, saying. O my father if it be possible

syble let thys cup passe from me, neuertheles, not as I wyl, but as thou wylte, and he came vnto the disciples, and founde them a slepe and sayde to Peter. What: coulde ye not watch wyth me one houre: watche and praye, that ye fall not into temptacyon, the spirite is wyllyng, but the flesshe is weake. He went away once more and prayed, saying, O my father, if thys cup may not pas away from me, but that I drynke of it, thy wyl be fulfylled, and he came and found the slepe agayne, for theyr eyes were heauy, and he left them and went agayn and prayed the thyrd tyme, saying the same wordes. Then came he to hys Dyscyples and sayde vnto them: Slepe henssorth and take your rest, take hede, the hour is at hand, and the sonne of man shalbe betrayed into the handes of synners. Ryse let vs be going, behold he is at hand that shal betray me. While he yet spake, lo, Judas one of the twelue came and wyth hym a greate multytude wyth swoardes and staues, sent from the chief of the preestes and elders of the people, and he that betrayed him had geuen them a token, saying: Who so euer I kisse, that same

is he, lay handes on hym. And forth withal he came to Jesus, and sayd. Hayle maister. And kissed him, and Jesus sayd vnto hym. Frende wherefore arte thou come. Then came they and layde handes on Jesus and toke him. And behold one of them whyche were wyth Jesus, stretched oute his hande and drue his swerd and stroke a seruaunt of the hye priest & smote of hys eare. Thē sayd Jesus vnto him. Put vp thy swerd into hys sheathe, for all that lay hand on the sweard, shal perish with the sweard, either thinkest thou that I can not now pray to my father and he shall geue me mo then twelue legyons of angels. But how then shuld the scriptures be fulfilled for so must it be. The same time sayde Jesus to the multitude, ye bee come out as it were vnto a theefe wt swerdes and staues for to take me. I sate dailye teaching in the Temple amonge you, and ye toke me not. Al this was done that the scriptures of the Prophets myghte be fulfilled. Then all the Disciples forsoke him, and fled And they tooke Jesus and led hym to Cayphas the hye priest where the Scribes and the Elders, were assembled, and Peter followed

lowed him a farre of, vnto the hye Priestes place. And went in and sate wyth the Seruauntes to see the end. The chiefe priestes & the elders and all the counsell soughte false witnes agaynst Jesus for to put him to deth but founde noue, in so much that when many false witnesses cam: yet found they none At the last came to false wytnesses & sayde. This felow said I, cã destroy the temple of god and build it again in .iii. daies. And the chief priest arose and said to him: answerest thou nothing, how is it that these bear witnes against the. But Jesus held his peace. And ỹ chief priest answered and said to him I charge the in the name of the liuing god, that thou tel vs whether thou be christ the sone of god. Jesus said to him, thou hast said. Neuertheles I sai vnto you, hereafter shal ye se the sonne of man, sitting on the ryght hande of power, and come in the cloudes of the sky. Then the hie priest rent his clothes saying. Ye hath blasphemed, what nede we of anye moe witnesses, beholde, nowe ye haue hearde hys blasphemye, what thynke ye. They aunswered and sayde: Yee is worthye too dye, then spatte they in hys

hys face, and buffeted hym wyth fystes, & other smote hym wyth the palme of theyr handes on the face, saying: Tell vs ỹ Christ, who is he that smote the. Peter sate wythout in the palayes, and a damsel came vnto hym saying: Thou also wast wyth Jesus of Galile, but he denyed before theym al, saying: I wote not what thou sayest. When he was gone out into the porch, another wẽch saw him, and said vnto them that wer ther This fellow was also wyth Jesus of Nazareth. And agayne he denyed wyth an othe that he knewe not the manne. And after a whyle came vnto hym they that stode by, & sayd vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth the. Thẽ began he to curse, and to swear ỹ he knew not the man. And immediatlye the Cocke crewe. And Peter remembred the wordes of Jesu whyche sayd vnto hym. Before the Cocke crow, thou shalt denye me thrise. And went out at the dores, and wept bitterlye. When the morning was come all the chiefe priestes and the elders of the people healde counsel agaynst Jesu, to put hym to deathe, and brought hym bound and deliuered him

vnto

vnto Poncyous pylate the debytye. Then when Judas whych betraied hym, sawe that he was condempned, he repented hym selfe. And broughte againe the.xxx. plates of syluer to the hye preestes and elders, saying. I haue synned betraying the innocent blond. And they sayde what is that to vs: Se thou to that. And he cast downe the siluer plates in the Temple and departed and wente and hong hym selfe. And the chiefe preestes toke the syluer plates and sayed. It is not lawful for to put them into the treasury, be cause it is the pryse of bloude, and they toke counsell, and bought wyth them a potters felde, to bury straungers in. Wherfore the field is called the fielde of bloude vnto thys day. Then was fulfylled that whyche was spoken by Jeremy the prophet sayinge, and they toke thirtye syluer plates, the pryse of hym that was valued, whome they bought of the chyldren of Israel, and they gaue thē for the potters feld, as the Lord appoynted me. Jesus stoode before the debyte and the debyte asked hym saying, art thou the kyng of the Jewes: Jesus sayde vnto hym: Thou sayest. And when he was accused of ỹ chiefe

prestes and Elders, he answered nothynge Then sayde Pilate vnto him: hearest thou not howe many thynges they laye agaynste the: And he answered to him neuer a word in so much that the debite marueled greatly At the feast the debity was wont to deliuer vnto the people a Prysoner whome they wolde desyre. He had then a notable prysoner called Barrabas, and when they were gathered together. Pilate sayd vnto them, whether wyl ye, that I geue lose vnto you, Barrabas, or Iesus which is called Christ: For he knew wel, that for enuy they had deliuered him. Whē he was set down to geue iudgement his wyfe sent to hym saynge. Haue thou nothing to do wyth the iust man for I haue suffered many thinges thys daye in a dreame about him. But the chief prestes and the elders had perswaded the people ỹ they should aske Barrabas, and shoulde destroy Iesus. Then the debite answered and sayd vnto them. Whether of the twain wil ye that I let lose vnto you, and they sayde Barrabas. Pilate said vnto them what shal I do then with Iesus, whych is called christ They all sayde vnto him, let hym be crucified

fied. Then sayde the depitye: what euil hath he done. And they cryed the more, sayinge, let him be crucified. Wh en Pilate saw that he preuayled nothynge but that the more busynes was made, he toke water and washed hys handes before the people, sayinge. I am innocente of the bloude of thys iuste persone. And that ye shall see. Then answered all the people and sayd. Hys bloud be on vs, & on our children. Thè let he Barrabas lose vnto them, and scourged Iesus and deliuered him to be crucified. Then the soudiers of the debite toke Iesus into the commen hall. And gathered vnto hym all the companye, and they stryped hym, and putte vppon hym a Purple roobe. And platted a Crowne of thornes, and putte vppon hys heade, and a Reede in hys ryghte hande. And bowed theyr knee before hym and mockynge hym, sayinge. Hayle Kynge of the Iewes and spytted on hym, and tooke the Reede and smoate hym on the heade. And when they hadde mocked hym, they tooke the roobe of hym agayne and putte hys owne rayemente on hym, and leade hym awaye to crucifye hym.

And

And as they came out they found a man of Cyren, named Symon, hym they compelled to beare hys crosse And when they cam vnto the place, called Golgotha, that is to say, a place of dead mens sculles they gaue hym wenyger to drynke myngled wyth gall e when he tasted therof, he wold not drinke When they had crucified hym, they parted hys garmentes and cast lots to fulfyll that was spoken by the Prophet. They deuyded my garmentes among them, and vpon my vesture did cast lots, and they sate and watched hym there, and they sette vp ouer hys head the cause of hys death wrytten. Thys is the kynge of the Iewes. And there were two theues crucified wyth hym, one on the the ryght hand, and another on the lefte.

They that passed by, reuiled him, wagging theyr heades, and saying. Thou that destroiest the temple of god, and buildest it in thre dayes saue thy selfe, if thou be the sonne of God come downe from the crosse, lykewise also the hye preestes mockynge hym, wyth the scribes and elders said: He saued other: hym self he can not saue, if he be the kynge of Israel, let hym now come downe from the

crosse

crosse, and we wyl beleue him, he trusted in God, let hym delyuer hym nowe, yf he wyll haue him, for he said: I am the sonne of god. That same also the theues whych wer crucyfyed wyth him, calt in his teth. From the fyrst houre was there darkenes ouer all the land vnto the nynthe houre. And about the nynth hour Iesus cryed wyth a loud voice, saying. Ely, Ely, Lama Asbathanye. That is to say, My God my God, why hast thou forsaken me. Some of them that stode ther when they heard that: sayd. This man calleth for Helias. And streyghte waye one of them ran and toke a sponge and fylled it ful of vynegre, and put it on a rede, and gaue hym to drynke. Other sayd, let be, let vs se whether Helyas wyl come and deliuer him Iesus cryed agayne wyth a loud voyce and yelded vp the ghost. And beholde the vayle of the temple dyd rent in twayne, from the top to the bottome. And the earth did quake And the stones dyd rent and graues dyd open, and the bodyes of many sayntes whyche slept, arose and came oute of the graues after hys resurrectyon, and came into the holy city and appeared vnto manye. When

the

the Centurion and they that wer with him watchinge Jesus sawe the earthquake and thoose thynges whych happened, they feared greatlye, sayinge: of a suretye thys was the sonne of God. And many women were there, beholding him a far of, which folowed Jesus from galile, ministring to hym. Among which was Mary Magdalein, and mary the mother of James and Joses, and the mother of Zebedes children. Whē the euen was come there came a riche man of Aramathia nāmed Joseph, which also was Jesus disciple. He wente to Pilate and begged the body of Jesus. Then Pilate cōmaūded the body to be deliuered, & Joseph toke the body and wrapped it in a cleane lynning cloth, and put it in hys newe tombe, whych he had hewn out euen in the rock And rolled a great stone at the dore of the sepulchre and departed. And there was Mary magdalen and the other Marye sittinge ouer against the sepulchre.

¶ The Gospel on Palme Sonday.

THe next day that foloweth good friday the hye priestes and Pharises got thē selues to Pilate and said. Syr we remēbre,

bre. that this deceyuer ſayd while he was yet aliue. After thre dayes I will riſe again. Commaund therfore the ſepulchre be made ſure, vntyl the thyrd day, leaſt peraduēture hys Diſciples come and ſteale hym awaye, and ſay vnto the people, he is riſen frō death and the laſt errour be worſe then the fyrſt. Pilate ſayde vnto them. Take watchmen, go and make it as ſure as ye can. And they went and made it ſure with watchmē, and ſealed the ſtone.

¶ The paſſion on good Frſday. The xviii. Chappter of Jhon. A

IEſus went forth wyth his Diſciples ouer the broke Cedron wher was a garden, in to the which he entred with his diſciples. Judas alſo, which betrayed him, knew the place for Jeſus oftitimes reſorted thither w̄ his diſciples. Judas then after he had receiued a bond of men, and Miniſters of the hye preſtes and Phariſes, came thither with lāternes and fyrebrandes and weapons. Thē Jeſus knowynge all thinges that ſhoulde come on hym wente forthe and ſayde vnto them whome ſeke ye. They anſwered him. Jeſus of nazareth. Jeſus ſayd vnto them: I

am

am he. Judas also whych betraied him, stode wyth them, but allone as he said vnto them I am he, they went bakewardes and fel to the ground and he asked them again. Who seke ye? They sayd. Jesus of Nazareth. Jesus answered, I sayd vnto you, I am he, if ye seke me, let these go their way, that the saying myght be fulfylled whych he spake, Of them which thou gauest me, haue I not lost one. Symon Peter had a sweard and drewe it, and smote the hye preestes seruaunt and smote of hys ryght eare. The seruauntes name was Malchus. Then sayd Jesus vnto Peter put vp thy swerde in to the sheathe shall I not drynke of the cup whych my father hathe geuen me? Then the companye and the captayne and the ministers of the Jewes toke Jesus and bound hym, and led hym a way to Anna fyrst, for he was father in law vnto Cayphas whyche was the hye preest that same yere, Caiphas was he that gaue counsell to the Jewes that it was expedyent, that one man shuld dye for the people, and Symon Peter followed Jesus and an other Disciple, that disciple was knowen of the hye preest, and wente in wyth Jesus

into

into the Palais of the hye prieste, but Peter
stode at the doore wythout. Then went out
the other disciple wyych was knowen vnto
the hye prieste, and spake to the damsel that
kept the doore and broughte in Peter, then
sayd the Damsel that kepte the dooze, vnto
Peter. Arte not thou one of thys mans dys-
cyples? He sayd, I am not. The seruauntes
and the ministers stode ther and had made
a fyre of coles, for it was cold and they war
med them selues. Peter also stode amonge
them, and warmed hym self. The hye prieste
asked Jesus of hys dyscyples and of his doc-
trine. Jesus answered hym: I spake openly
in the world I euer taught in the sinagoge,
and in the temple whether al the Jewes re
sorted and in secreate haue I sayd nothyng,
why askest thou me, aske them which hard
me what I sayd vnto them, behold they can
tel what I sayd. When he had thus spoken
one of the Ministers wyych stode by, smote
Jesus on the face, sayinge. Answerest thou
the hye prieste so? Jesus answered hym. If I
haue euyl spoken beare wytnes of the euel
if I haue wel spoken why smytest thou me?
And Annas sent hym bound vnto Caiphas
the

the hye prieſt. Simon Peter ſtode and warmed hym ſelf, and they ſayd vnto him: arte thou not alſo one of hys Diſciples. He denied it and ſayd I am not. One of the ſeruantes of the hye prieſt, his chosen whose eare Peter smote of, ſayd vnto hym, dyd not I ſe the in the garden wyth him? Peter denyed it againe, and immediatly the Cocke crew. Then ledde they Jeſus from Cayphas into the hall of iudgemente. It was in the morning, and they them ſelues wente not into the iudgment hall, leaſt they ſhuld be defyled, but that they myghte eate the Paſchall lamb. Pilate then went out vnto them, and ſayd. What accuſacyon bryng you agaynſte thys man. They anſwered and ſayde vnto hym, if he wer not an euyl doer, we would not haue delyuered hym vnto the. Then ſayd Pilate vnto them take ye him, & iudge hym after your own law. Then the Jewes ſayde vnto hym, it is not lawefull for vs to put anye man to deathe. That the wordes of Jeſus myght be fulfilled, which he ſpake ſygnyfyinge what deathe he ſhoulde dye.

Then Pilate entred into the iudgemente hall agayne and called Jeſus and ſayd vnto hym.

him. Art thou the king of the Iewes: Iesus answered, sayest thou that of thy selfe, or did other tell it the of me: Pilate answered am I a Iewe: Thyne owne Nacyon and hye prestes haue delyuered the vnto me. What hast thou done: Iesus answered. My kyngdome is not of thys worlde, if my kyngdome wer of thys worlde, then wold my ministers surely fyght that I shulde not be delyuered to the Iewes. But now my kingdom is not from hense, Pilate sayd vnto him. Art thou a kynge. Then Iesus answered. Thou sayest that I am a kynge for thys cause was I born, and for thys cause cam I into ỹ worlde that I shuld beare wytnes vnto the truth, and all that are of the trueth hear my voice Pylate sayde vnto hym. What thynge is truthe. And when he hadde sayde that hee went oute agayn vnto the Iewes and sayd vnto them. I fynde in hym no cause at all. Ye haue a Custome that I shoulde delyuer you one loose at Easter. Wyll ye that I lose vnto you the Kynge of the Iewes. Then cryed they all agayne sayinge. Not hym but Barrabas: That Barrabas was a Robber. Then Pylate tooke Iesus and

scourged

scourged hym, and the souldiours wound a crawn of thornes and put it on hys hed and they dyd on hym a purple garment, & sayd. Hayle kyng of the Iewes, and they smote hym on the face. Pilate went forth agayne, and sayd vnto them. Beholde I bryng hym forth to you, that ye may now know that I fynde no faut in hym. Then came Iesus forth wearyng a crown of thorn and a robe of purple, and Pylate sayd vnto thē: behold the man. When the hye priestes and Ministers saw him, they cryed saying. Crucifye hym, crucify him. Pilate sayd vnto them. Take ye him and crucify him, for I find no cause in hym. The Iewes answered hym, we haue a law and by our law he ought to dye, because he made hym selfe the sonne of God. When Pilate hard that, he was the more afrayd and went again into the iudgmente hall, and sayde vnto Iesus. Whence art thou: But Iesus gaue him none answer Then Pilate sayde vnto him, speakest thou not vnto me, knowest thou not that I haue power to crucifi the and haue power to lose the: Iesus answered. Thou couldest haue no power of al agamst me, except it wer ge

uen the from aboue. Therefore he that de
liuered me vnto the, is more in sinne, and
from henseforthe sought Pilate meanes to
loose hym, but the Iewes cryed sayinge. If
thou let hym go, thou arte not cesars frend
For who so euer maketh himself a king is
agaynst Cesar. When Pilate hard that say-
ing, he brought Iesus forth and sate downe
to geue sentence in a place called the paue-
ment, but in the Hebrue tonge, gabbatha,
It was the Saboth euen, whyche falleth in
the Easter feaste, aboute the, vi. houre. He
sayd vnto the Iewes, behold your king, they
cryed away with hym: away wyth him, cru-
cify him. Pilate sayd vnto them, shall I cru-
cify youre kyng? The hye prestes answered
we haue no king but Cesar. Then deliuerd
he hym to them, to be crucified. And they
toke Iesus and led hym awaye, and he bare
his crosse, and went forth into a place called
the place of dead mens sculles, whych is na-
med in Hebrue golgotha where they crucy-
fied hym, and two other wyth hym on ey-
ther syde one, and Iesus in the myddes, and
Pilate wrote his title, and put it on ỹ crosse
The wryting was. Iesus of Nazareth king

of the Iewes. This title red many of the Iewes, for the place where Iesus was crucifyed, was nye to the City. And it was written in Hebrue Greeke, and Laten. Then sayd the hye Priestes of the Iewes to Pylate. Write not king of the Iewes, but that he sayd I am king of the Iewes, Pilate answered what I haue wrytten, that I haue wrytten. Then the souldiers, whē they had crucifyed Iesus tooke hys garmentes and made four parties, to euery souldier a part & also his cote, the cote was without seme wrought vpon thorow out, and they sayde one to another, let vs not deuide it, but cast lottes who shal haue it. That the scripture myght be fulfylled whych sayth. They parted my rayment amonge them, and on my cote dyd cast lottes. And the souldyers dyd such thynges in dede. There stoode by the Crosse of Iesus hys Mother, and hys Mothers sister, Marye the wyfe of Cleophas & Mary Magdaleyn. When Iesus sawe hys mother and the Disciple standing whome he loued. He sayd vnto his mother. Womā behold thy sonne. Then said he vnto the disciple, behold thy mother, and frō that hour

the

the Disciple toke her for hys owne. After that when Jesus perceiued that al thinges wer perfourmed that the scripture might be fulfilled, he sayd I thrist. There stoode a vessel by, and they filled a sponge wyth veneger, and bound it about wyth Isope, and put it to hys mouthe, assone as Jesus had receiued of the vyneger, he sayd. It is fynyshed, and bowed hys head and gaue vp the ghost. The Jewes then (because it was the Saboth euen that the bodyes shuld not remayn vpon the crosse on the Saboth daye, for that saboth day was an hi day, besought Pilate that theyr legges might be broken & that they might be taken down, then came the souldiers and brake the legges of the fyrst, and of the other whyche was crucifyed wyth Jesus but when they came to Jesus and sawe that he was deade all readye, they brake not hys legges, but one of the soldiers with a speare thrust him into the syde & forthwith came ther out blud and water, and he that saw it bare record and his record is true, and he knoweth ý he saith truthe, ý ye might beleue also. These thynges were done that the scrypture shoulde be fulfilled.

Ye shall not breke a bone of hym, and again another scripture sayeth. They shall looke on hym whome they pearsed.

☞ The Gospel on good friday.

After that Joseph of Aramathia, whiche was a disciple of Jesus, but secretly for feare of the Jewes, besought pilate that he myght take downe the bodye of Jesus, and Pilate gaue him licence and ther came also Nicodemus, whych at the beginnyng came to Jesus by nyght and brought of myr and Aloes mingled together about an. C. pound weyghte, then tooke they the body of Jesu, and wound it in linnen clothes wyth the odours, as the maner of the Jues is to bury, and in the place wher Jesus was crucified was a garden and in the garden a newe sepulchre wherin was neuer manne layd. There layd they Jesus because of the Jues saboth euen for the sepulchre was nye at hand.

¶ The Pistell on Easter daye, the fyrst pystle to the Corynthyans, the fyfth Chapyter.

C

Brethren

BRethren, pourge the olde leauen, that ye may bene we dow as ye are ſweete bread. For Chriſt our Eaſter Lambe, is offered vp for vs. Therfore let vs keepe holyday not wyth olde leuen, neyther wyth the leuen of malicioufnes and wickedneſſe, but wyth that ſweete breade of pureneſſe and trueth.

¶ The Goſpell on Eaſter day

The.xvi.Chapiter of Marke. A

MAry Magdalayne and Marye Jacobi and Salome, boughte odoures, that they might come, and anoynt Jeſus. And early in the mornyng the next daye after the Sabboth day, they came vnto the ſepulchre, when the ſonne was riſen, and they ſayd one to another, who ſhall roll vs away the ſtone from that dore of the ſepulchre. And when they looked, they ſawe howe the ſtone was rolled awaye, for it was a verye great one. And they wente into the ſepulchre, and ſawe a ponge man ſittynge on the ryght ſyde clothed in a longe white garmēt and they were abaſhed. And he ſayde vnto them, be not afrayd, ye ſeke Jeſus of Naza-

reth whych was crucified, he is risen, he is not here, beholde the place where they put hym but go your way, and tel hys disciples, and namely Peter he wyll goe before you into Galyle, there shall ye se hym as he said vnto you.

¶ The Pystle on Monday in Easter weke, The.v. Chapter of the actes of the Apostles. F.

PEter stode vp amonge the people and sayd vnto them, ye know well that Jesus Christ was preached throughoute all Jury, and began in Galile, after the baptisme which Jhon preched, how God anoynted Jesus of Nazarreth with the holy ghost, and wyth power, whych Jesus went about doyng good, and healyng all that were oppressed of the deuils, for God was with him and we are wytnesses of all thynges, whyche he dyd in the lande of the Jewes and at Jerusalem, whome they slue, and hong on the tree, hym God raysed vp the thyrd daye and shewed hym openlye, not to all the people, but vnto hys wytnesses chosen before of God, whych eate and dranke with hym,

afte

after he arose from death. And he commaũ ded vs to preache vnto the people and testi- fy that it is he that is ordeined of god a iudge of quycke and deade. To hym geue all the Prophets wytnes, that through his name shall receiue remission of sinnes all that be- leue in hym.

¶ The Gospell on Monday in the Easter Weke. The.xxiiii. Chapp- ter of Luke. B

TWas of the Disciples of Jesus wente that same day to a Castell whych was from Jerusalem aboute thre score fox- longes, called Emaus, and they talked toge ther of all theese thynges that had hapned. And it chaunsed, as they commoned toge- ther and reasoned, that Jesus hym self drue neare, and went wyth them but theyr eyes were holden that they could not know him and he sayde vnto theym. What manner of Communycatyons are theese that ye haue one to another as ye walcke and are sadde: And the one of theym named Cleo- phas aunswered and sayde vnto hym.

Art thou onlye a straunger in Ierusalem, and haste not knowen the thynges whyche haue chaunsed there in these daies? To whō he sayd what thynges? And they sayde vnto hym of Iesus of Nazareth which was a pro phet, mighty in dede and word before God and al the people. And how the hye prestes and our rulers deliuered him to be condem pned too deathe and haue crucifyed hym, but we trusted that it shoulde haue bene he that shoulde haue delyuered Israell. And as touchynge all theese thynges, too daye is euen the thyrde daye, that they were done. Yea, and certayne womenne also of oure companye made vs astonyed, whyche came early vnto the Sepulchre & found not hys body, and came sayinge that thei had sene a vision of angels which sayde that he was alyue, and certaine of theym whyche were wyth vs went theyr waye to the Sepulchre and found it euen so as the women had sayd but him they saw not. And he sayd vnto them. O foles and slow of heart to beleue al that the prophets haue spokē, ought not Christ to haue suffred these things and to enter into hys glorye? And he began at

Moyses

Moyses and at al the Prophets and interpre
ted vnto them in all scryptures which wer
written of him, and they drue nye vnto the
Castel which they went to and he made as
though he wold haue gon further but they
constrayned hym saying, abide with vs for
it draweth towardes night and the daye is
far passed, and he went in, to tarye with the
And it came to passe as he sate at meate w̄
them he tooke breade, blessed it, brake and
gaue to them and theyr eyes were opened,
and they knew hym and he vanyshed oute
of theyr syght, and they sayd betwene them
selues. Dyd not our heartes burne wythin
while he talked wyth vs by the way and as
he opened to vs the scriptures? And they a-
rose vp the same hour and returned again
to Ierusalem, and found the eleuen gathe-
red together and theym that were wyth
them, whych sayd the Lord is rysen in dede
and hathe appered to Simon and they told
what thynges was done in the way, & how
they knowe him in breaking of bread.

¶ The Pistel on the Tewesday in
Easter weke. The. xii chapt. of
the Actes of the Apostles. ¶

Paule

Paule stode vp and beckened wyth the hand and sayd. Ye men and brethre children of the generacio of Abraham, and who so euer amonge you feareth God, to you is the word of saluacyon sent, the inhabyters of Ieruſalē and theyr rulers because they knewe hym not, nor yet the voyces of the Prophetes whych are red euery saboth day they haue fulfylled theym in condempnynge hym. And when they found no cause of deathe in hym, yet desyred they Pilate to kyl hym, and when they had fulfilled al that were wrytten of hym, they toke him down from the tree and put him into a sepulchre. But God rayſed hym agayne from deathe, and hee was ſeene manye dayes of theym whyche came wyth hym from Galile to Ieruſalem whych are his witneſſes, vnto the people and we declare vnto you howe that the promeſſe made vnto the fathers, God hathe fulfylled vnto vs theyr chyldren, in that he rayſed vp Ieſus againe.

¶ The Gospell on the tewisday in Easter weeke. The xxiiii. Chapter of Luke.

Ieſus

IEsus hym selfe stode in the myddes of his Disciples and sayde vnto them. Peace be wyth you. And they were abashed and afrayd supposyng that they had sene a spirite And he sayd vnto them. Why are ye troubled, and why do thoughtes aryse in youre heartes: behold my hands and my fete, that it is euen my selfe, handle me and se, for spyrites haue not flesh and bones as ye see me haue, and when he had thus spoke he shewed them hys handes and hys fete, and while they yet beleued not for ioy and wondre, he sayd vnto them, haue ye here anye meate: and they gaue hym a pece of a broyled fish and of an honye combe, and he tooke it, and eate it before them and he sayde vnto them These are the wordes whyche I spake vnto you whyle I was yet wyth you that all must be fulfylled whyche were wrytten of me in the law of Moises, & in the prophetes and in the Psalmes. Then opened he theyr wyts, that they might vnderstand the scriptures, and sayd vnto them. Thus is it wryten, and thus it behoueth Christe to suffer, and to ryse agayne from death the. iii. daye. And that repentance and remissiō of sinnes

shulde

shoulde bee preached in hys name amonge all nacions.

¶ The Pistell on the wednisday in Easter weke. The. iii. Chapter of the Actes of the Apostles. ¶

PEter opening hys mouth sayd ye men of Israell and all ye that feare GOD heare the God of Abraham, Isaac and Jacob, the god of our fathers hath glorifyed hys sonne Jesus, whom ye betrayed and denyed in the presence of Pilate when he had iudged him to be losed, but ye denied the holy goost and iust and desyred a murtherer to be geuen you, and killed the Lord of lyfe, whome God rayled from death, of the whiche we are wytnesses, and now brethren I know that thorow ignorance ye dyd it, as dyd also your heades, but god whyche shewed before by the mouth of all hys Prophets that Christ shoulde suffer, hathe thus wyse fulfylled it. Repent therfore and turn, that your sinnes may be done awaye.

¶ The Gospell on the Wednisday in the Easter weeke. The. xxi. Chapter of Jhon. A

After

After that Jesus shewed hym selfe agayn to hys dysciples at the sea of Tiberias and on thys wyse shewed he hym selfe. Ther wer together Simon Peter and Thomas which is called Didimus. And Nathanael of Cana a city of galile, and the sonnes of Zebedes, and two other of the disciples, Simon Peter sayd vnto them I go a fyshynge. They sayde vnto hym, we also wyl go with the. They wēt theyr way and entred into a ship strayt way, and that nyght caught they nothynge, but when the mornyng was now com Jesus stode on the shore, neuertheless the Disciples knewe not that it was Jesus. Jesus sayd vnto thē, syrs haue ye any meat: They answered him no, and he sayd vnto them, cast out your net on the ryght syde of the shyppe and ye shall fynde. They cast out, and anone they were not able to draw it, for the multitude of fyshes. Then sayd the Disciple whome Jesus loued vnto Peter, it is the Lorde. When Symon Peter heard that it was the Lord, he gyrde hys mantel to hym for he was naked, and sprange into the sea. The other disciples came by shyppe, for they were not farre

far from land, but as it were two hondzed Cubites and they dzue the net wyth fisches Assone as they were come to land, they saw hote coles and fyshe layd theron, and bread Jesus sayde vnto them, bzynge of the fyshe whych ye haue caught. Symon Peter stepped forthe and dzue the net to lande full of great fysches an hondzed and. liii. and for all there wer so many, yet was not the net bzoken. Jesus sayd vnto them. Come and dine. And none of the Disciples durst aske hym, what arte thou: for they knewe that it was the Lozd. Jesus then came and toke breade and gaue them, and fish like wyse. And this is now the thyzd tyme that Jesus appered to hys Disciples, after that he was risen again from death.

¶ The pistle on the fyzst Sonday after Easter day called low Sonday, the fyzste pistle of Jhon and the fyfte Chaypter. B

MOst dear beloued bzethzen, al that is borne of God ouercometh the wozld and thys is the victozye that ouercometh the wozld euen oure fayth, who is it that ouercometh the wozld, but he whyche beleueth that Jesus is the son of God. This

Jesus

Jesus Christ is he that came by water and blud, not by water onlye, but by water and bloud, and it is the spyryte that beareth witnes, because the spirit is truth, for there are thre whych beare record in heauen, the father, the word, and the holy gost, and these thre are one, for there are thre which bear record in earth. The spirite, the water, and bloud, and these thre are one, yf we receiue the wytnes of men, the wytnes of God is greater for thys is the wytnes of God, whiche he testified of his sonne he that beleueth on the son of God, hath witnes on hym selfe

¶ The gospel on the fyrst sonday after Easter day called low Sonday, the.x. chapiter of Jhon ℭ

THe same day at nyghte, whiche was the morow after the Saboth day, when the doores wer shut, wher the disciples wer assẽbled together for fear of the Jewes cam Jesus, & stode in ỹ mids, & said to thẽ. Peace be wyth you, & whẽ he had so said he shewed vnto thẽ hys hands, & his side. Thẽ wer the disciples glad, whẽ they saw ỹ lord: thẽ said Jesus to thẽ again. Peace be wyth you. As my father sente me, euen so sende I you.

And

And when he had sayd that, he breathed on them and sayd vnto them. Receyue the holy ghoste, who so euer sinnes ye remit, they are remytted vnto them, and who so euers sinnes ye retayne they are retayned. But Thomas one of the twelue called Didimus was not wyth them, when Jesus came the other Disciples sayde vnto hym, we haue sene the Lorde, and he sayde vnto them, except I see in hys handes, the Pynte of the nayles, and put my fynger in the hooles of the nayles, and thrust my hand into his side I wyl not beleue. And after. viii. dayes agayne, his disciples were wythin, and Thomas wyth them. Then came Jesus when the doores were shut and stode in the myds, and sayde. Peace be wyth you. After that sayde he to Thomas, bryng thy fynger hyther, and see my handes, and bryng thy hād and thrust it into my syde and be not faythlesse, but beleuing. Thomas answered and sayd vnto hym. My Lord and my God; Jesus sayde vnto hym. Thomas because thou hast sene me therfore thou beleuest. Happy are they that haue not sene, and yet beleue. And many other signes did Jesus in the presence

sence of his disciples, which are not writtē in thys booke. Theese are wrytten in that ye mighte beleue that Iesus is Christe the sonne of god, and that in beleuing ye might haue life thorowe hys name.

¶ The Pistle on the .ii. Sōday after Easter daye the firste Pistle of Peter the .ii. Chappter. ¶

MOst deare beloued brethren, Christe suffred for vs, leauing vs an ensample, that ye should folow hys steppes whych dyd no synne, nether was there gyle found in hys mouth, whyche when he was reuiled, reuiled not agayn, when he suffred, he threatned not, but committed the cause to hym that iudgeth righteously, whyche hys owne self bare oure sinnes in his bodye on the tree, that we would be deliuered frō sinne and shoulde lyue in ryghteousnes by whose stripes ye were healed, for ye were as shepe goyng a stray, but are now returned vnto the shepheard and Bishoppe of your soules.

¶ The Gospel on the second Sonday after Easter day. The .x. Chap. of Jhon. ¶

IEsus sayd to his Disciples, I am the good shepherd, the good shepheard geueth his lyfe for the shepe, an hyred seruaunt, whiche is not the shepheard neither the shepe are hys own seeth the wolf commynge and leaueth the shepe and flyeth, and the wolfe catcheth them, and scattereth the shepe. The hyred seruaunte fleeth, because he is an hyred seruaunte and careth not for the shepe. I am the good shepheard, and know mine and am known of mine. As my father knoweth me, euen so know I my father. And I geue my life for the shepe, and other shepe I haue which are not of this fold, the also must I bryng, that they may heare my voyce, and that there may be one flock, and one shepheard.

The Pistle on the .iii. Sondaye after Easter daye. The fyrste Pistle of Peter the .ii. Chapiter.

MOst dear beloued brethren I beseche you as strangers and pilgrimes, abstain from fleshly lustes, which fight agaynst the soul, and se that ye haue honest conuersacyon amonge the Gentyles that they

they whyche backebyte you as euyll doers, may se your good woorkes and prayse God in the daye of visitacyon, submyt your selues vnto all manner ordynance of man for the Lordes sake, whether it bee vnto the kynge as vnto the chief head eyther vnto ỹ rulers, as vnto them that are sente of him, for the punishmente of euyll doers, but for the laude of them that do well, for so is the wyl of God, that ye put to scilence the ignorauncy of the folyshe men, as free, and not as hauinge the libertye for a cloke of malycyousnes but euen as the seruantes of God, honoure all men, loue brotherly felowshyp feare God and honour the kyng. Seruantes obey your maysters wyth all feare not only if they be good and courteous, but also thoughe they be froward, for it cometh of grace in Christ Jesus our Lorde.

¶ The Gospell on the .iii. Sonday after Easter daye. The .xvi. Chappter of Jhon.

IEsus sayde too hys Dyscypples after a whyle ye shal not see me, and agayn after a whyle ye shall se me, for I goe to the fa-

her, then sayd som of his disciples betwene them selues, what is thys that he sayeth vnto vs. After a whyle ye shall not see me, and agayn after a whyle ye shal se me, and that I go the father. They sayde therefore what is thys that he saith after a while, we can not tel what he saith. Jesus perceiued ỹ they wold are him, and sayde vnto them. Thys is it that ye requyre of betwene your selues, that I sayd after a while ye shal not se me, and again, after a while ye shal se me vereli, vereli: I sai vnto you, ye shal wepe, & lament, and the world shal reioyse, ye shal sorow, but your sorow shalbe turned to ioy A woman when she trauailed hath sorow, because her hour is com, but as sone as she is delyuered of the childe, she remembreth no more the anguish, for ioye that a man is borne into the world. And ye now are in sorow, but I wyl se you agayn: and your hertes shall reioyse, and your ioye shal no man take from you.

¶ The Pystle of the fourth Sonday after Easter daye. The fyrst Chapter of James. ¶

Wolfe

MOste deare beloued brethren euerye good gift, and euerye perfect gifte is from aboue, and cometh down from the father of light, with whom is no varyablenes, neyther is he chaunged vnto darknes. Of hys own wyl begat he vs wyth the word of life, that we shoulde be the firste frutes of hys creatures. Wherefore deare brethren let euery man be swyft to heare, and slow to speake, and slow to wrathe, for the wrath of man worketh not that whyche is ryghteous before God, wherfore lay apart all filthines, all superfluite of malicyousnes And receiue wyth mekenes the word that is grafted in you, whyche is hable to saue your soules.

¶ The gospel on the fourth Sonday after Easter day. The.xvi. Chapiter of Jhon. B

IEsus sayd to his Disciples now I go my way to hym that sent me. And noone of you axeth me, whether goest thou, but because I haue sayde suche thinges vnto you, your heartes are full of sorowe. Neuertheles I tell you the truthe, it is expedyente

for you that I go away, for if I go not away that comforter wyll not come vnto you, but if I depart I wyl sende hym vnto you. And when he is come, he wyll rebuke the world of synne, and of ryghteousnes and of iudgemente, of synne, because they beleue not on me, of ryghteousnes because I go to my father, and ye shall see me no more. And of iudgemente, because the chief ruler of this worlde is iudged all readye, I haue yet manye thynges to say vnto you, but ye can not beare them awaye nowe. How be it when he is come I meane the spirite of truth, he wyll teache you all truthe. He shall not speake of hym self but whatsoeuer he shal heare, that shal he speake, and he will shew you thynges to come he shal glorify me, for he shal receiue of mine and shall shew vnto you, all thinges that the father hathe are mine. Therfor sayd I vnto you, that he shal take of myne and shewe vnto you.

¶ The Pistle on the .v. sōday after Easter daye, whyche is the next Sonday before the Crosse dayes, the fyfte Chappter of Iames. D

Moste

MOst deare beloued brethren see that ye be doers of the word, and not hea-rers onlye deceiuinge youre owne selues wyth Sophistrye for if any heare the worde and do it not, hee is lyke vnto a man that beholdeth hys bodelye face in a glasse, for as soone as he hathe loked on hym selfe he goeth hys waye, and hath immediatelye forgotten what hys fashyon was, but whoso euer loketh in the perfite law of libertye and continueth therin (if he be not a forget-full hearer, but a doer of the word) he shalbe happye in hys dede. If any man among you seeme deuoute, and refraine not hys tonge but deceyue hys owne heart, thys mannes deuocyon is in vayne. Pure deuocyon and vndefyled, before God the father, is thys. To visite the frendelesse and wydowes in theyr aduersitye and to kepe hym selfe vn-spotted from the worlde.

¶ The Gospell on the fyfthe Sonn-daye after Easter daye whyche is the nexte Sonday before Crosse dales the.xvi. Chappter of Jhon. ¶

Jesus

IEsus sayd vnto his disciples, verely verely I saye vnto you, what so euer ye shall aske the father in my name, he wyl geue it you, hetherto haue ye asked nothynge in my name, aske and ye shall receiue it, that your ioy may be ful. These thynges haue I spoken vnto you in Prouerbes; the tyme wyl come when I shall speake no mooze to you in prouerbes, but I shal shew you plainly from my father. At that day shal ye aske in my name and I saye not vnto you that I speake vnto my father for you. For the father hym selfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father and came into the world. I leaue ỹ world agayn and go to the father. His Disciples said vnto hym, behold now speakest thou plainlye, and thou vsest no prouerbs. Now we know that thou vnderstandest al thinges, and needest not that any man should aske the anye question. Therfore beleue we that thou camest from God.

¶ The Pistell on Monday in the Crosse dayes. The syxthe chapiter of James.

MOst deare beloued brethren knowe-ledge your fautes, one to another, & pray one for another, that ye may be healed. The prayer of a ryghteous man auayleth much, if it be feruent. Helyas was a man in daunger to tribulacyon as we are and he prayed in hys prayer, that it myghte not rayne. And it rayned not on thearth by the space of thre yeares and syre monethes. And again he prayed and the heauen gaue rain, and the earth brought forth her frute. If any of you erre from the trueth and another conuert hym, let the same knowe, that he whyche conuerteth the sinner from goyng a stray out of hys way, shal saue a soule from deathe and shall hyde the multytude of synnes.

¶ The Gospell on Monday in the Crosse dayes, The.xi. chapyter of Luke. B

IEsus sayd vnto hys Dyscyples whyche of you should haue a frend and shoulde go to him at mydnyght and say vnto him, frend lende me thre loues for a frende of mine is come out of the way to me, and I haue no-thyng

thyng to set before him and he within shuld answere and say trouble me not nowe, the dore is nowe shut, and my seruauntes are wyth me in the chambre, I can not aryse and geue the ym vnto the. I saye vnto you, thoughe he wyll not aryse and geue him because he is hys frend, yet because of his importunitye he wyll ryse, and geue him as manye as he nedeth, and I saye vnto you, aske, and it shalbe geuen you. Seke and ye shall synde, knocke, and it shalbe opened vnto you, for euery one that asketh receiueth, and he that seketh finedeth, and to him that knocketh shall it be opened. If the son aske bread of any of you, that is a father, wyl he geue hym a stone: Or if he aske fyshe, wyll he for a fysh geue hym a serpente. Or if he aske an egge, wyl he offer hym a scorpion. If ye then whiche are euell, can geue good gyfts vnto your children: How much more shall your father of heauen geue the holye goost to them that desyre it of hym.

The Pistle on the Assencyon euen The. iiii. Chapiter of the Actes of the Apostles.

The multytude of theym that beleued were of one heart and of one soule. Also none of them sayde, that anye of the thynges whych he possessed was his owne, but hadde all thynges common. And wyth great power gaue the Apostles wytnesse of the resurrection of our lord Iesus Christe, and greate grace was wyth them all. Neyther was there any amonge them that lacked for as manye as were possessoures of landes or houses sold them and brought the pryce of the thynges whych were solde and layd it down at the Apostles fete. And dystribucion was made vnto euerye man accordyng as he had nede.

The Gospell on the Assencyon euen the xvii. Chapter of Iohn.

IEsus lyfted vp hys eyes to heauē, and sayde father the houre is come, glorysye thy sonne, that thy sonne may glorisye the. As thou haste geuen hym power ouer all flesh that he shuld geue eternal life to as many as ỹ haste geuē him. This is lyfe eternal ỹ they might know the, the only very god: & whō thou haste sent Iesus Christe.

I haue glorifyed the on earthe, I haue fynyshed the worke whych thou gauest me to do and now glorify me thou father, with thine owne self, wyth the glory whych I had wyth the yer the world was I haue declared thy name to those whych thou gauest me out of the world. Thine they wer and thou gauest them me and they haue kept thy sayinges. Now haue they known that all things what so euer thou hast geued me, are of the. For I haue geuen vnto them the words, which thou gauest me, and they haue receiued the and haue knowen surely that I came oute from the, and haue beleued that thou dydst sende me, I pray for them, I prayed not for the world, but for them which thou hast geuen me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them. And now am I no more in the worlde. but they are in the worlde and I come to the.

☞ The Pistle on the Assencyon daye first Chap. of Actes of the Apostles. A

IN the former treatys (deare frend Theophilus) I haue wrytten of al that Jesus began to do, and teach vntyll the daye in

the

the which he was taken vppe after that he
through the holy goost had geuen commaun
dementes vnto the Apostles whych he had
chosen, to whom also he shewed him selfe a-
liue after his passion, by manye tokens ap-
pearynge vnto them forty dayes, and spea-
kyng vnto them of the kyngdome of God,
and gathered them together, and commaū
ded them that they should not depart from
Ierusalem, but to wayte for the promyse of
the father, wherof ye haue hard of me. For
Ihon baptised wyth water, but ye shall be
baptysed wyth the holy goost and that with-
in thys fewe dayes. When they were come
together, they asked of hym sayinge. Lorde
wylt thou at thys tyme restore agayne the
kyngdom to Israel? He sayd vnto them, it
is not for you to know the times or seasons
whych the father hath put in hys own pow
er, but ye shall receiue power of the holye
ghost, whych shal come on you. And ye shal
be wytnesses vnto me in Ierusalem, and in
al Iury, and in Samary, and euen vnto the
worldes end. And when he had spokē these
thynges, whyle they beheld he was taken
vp and a cloud receyued him vp out of their
sight,

sygh̄t, and whyle they loked stedfastlye vp to heauen as he went. Behold tws menne stode by them in whyte clothynge whyche also sayde. Ye men of Galile, why stand ye gasynge vp into heauen. Thys same Iesus whiche is taken vp from you into heauen, shall so come, euen as ye haue sene hym go into heauen.

¶ The gospel on the Assencion dai

The. xvi. Chapiter of Marke. ¶

After that Iesus appeared vnto the eleuen as they sate at meate, and caste in theyr teethe theyr vnbeleefe and hardnes of heart because they beleued not them, whyche had sene hym after his resurrectyon, and he sayde vnto them. Go ye into all the world, and preache the Gospell to all creatures, and he that beleueth, and is baptised shalbe saued, and he that beleueth not shall be dampned. And theese sygnes shall followe theym that shall beleue in my name, they shall caste oute deuels, and shall speake wyth newe tounges, and shall kyll Serpentes and if they dryncke anye deadelye thynge, it shall not hurt them, they shall laye

laye theyr handes on the sicke and they shal recouer. So then when oure Lorde Jesus had spoken to them, he was receyued into heauen, and is set downe on the ryghthand of God, and they went forthe, and preached euery where. And our Lord wrought with them, and confyrmed theyr preaching with myracles folowynge.

¶ The Pystle on the Sonday after the Assencyon daye the fyrste Pistle of Peter and the.iiii. Chapiter B

MOoste deare beloued brethren be ye discrete, and watche in prayers, but aboue all thynges haue feruent loue amonge you, for loue couereth the multytitude of synnes. Be ye harberouresone to another, & ỹ wout grudgyng, as euery mā hath receyued the gyfte, Ministre the same one to another as good Ministers of the manysolde grace of God. If anye man speake, let hym talke as though he spake the wordes of God: If anye man minister, let hym do it as of the inhabilite whyche God ministreth vnto him, that god in all thinges may be glorifyed thorowe Jesus Christe.

The

The Gospell on the sonday after the Assencion day. The.xv. Chapiter of Jhon. D

IEsus sayde vnto hys Disciples, when the comforter is come whome I wyll sende vnto you from the father which is the spirite of verite which proceedeth of the father he shal testify of me and ye shal bear witnes also because ye haue ben with me from the beginning. These thinges haue I sayd vnto you, because ye shuld not be hurt in your fayth. They shall excommunicate you, yea the tyme shal come that who so euer killeth you, wyl thynke that he doth God true seruyce. And suche thynges wyll they do vnto you, because they haue not knowen the father, nether yet me. But these things haue I told you that when that hour is come, ye might remembre them that I told you so.

¶ The Pystle on Whitson Sondaye, the second Chapter of the actes of the Apostles. A

VWhen the fifty day was come whyche is Whitson Sondaye, the Apostles w one accord wer gathered together in one place. And sodenly there came a sounde from

from heauen as it had bene the commyng of a mighty wind, and it fylled all the house where they sate. And there appeared vnto them cloven tounges as they hadde beene fyre, and it sat vpon each of them, and they were all filled wyth the holy ghost, and began to speake wyth other tonges euen as the spirite gaue them vtteraunce. There were dwelling at Ierusalē Iewes deuout men, whych were of all nations vnder heauen. When thys was noysed about the multitude came together and were astonied, because that euery man heardc them spcke in hys owne tounge. They wondered all and meruayled saying among them selues, loke are not all these whych speake of Galyle, & how heare we euery man hys owne tonge, wherin we were borne: Parthians, Medes and Elamites, and the inhabiters of Mesopotamia of Iury, Capadocia, Pontus, and of Asia, Frigia, Panphilia and of Egipt, and of the parties of Libia, whiche is beside Sirene, and straungers of Rome, Iewes, and Proselites, grekes, and Arabians, we haue heard them speake with oure owne tonges the greate workes of God.

¶ The Gospell on Whitsonday. The .xiiii. Chapter of Jhon. ℭ

JEsus sayd vnto hys Disciples If anye mā loue me, and wyl kepe my sayings My father also wyll loue hym and we wyl come vnto hym and wil dwel with him He that loueth me not, kepeth not my sayinges, and the wordes whiche ye heare are not mine, but the fathers which sent me. Thys haue I spokē vnto you beyng yet present wyth you, but the comforter whiche is the holy ghost (whome my father wyl geue in my name, shall teach you all thyngs, and bryng all thinges to your remembraunce, what so euer I haue told you. Peace I leue with you, my peace I geue vnto you, not as the worlde geueth, geue I vnto you, let not your heartes be greued, neyther feare ye. Ye haue heard how I sayd vnto you. I goe and come agayne vnto you, if ye loued me ye wolde verelye reioyse, bycause I sayde. I go vnto the father for the father is greater then I. And now haue I shewed you before it come, that when it is come to passe. Ye myghte beleue. Hereafter wyll I not talke manye wordes vnto you, for the chefe ruler

of

of thys worlde commeth and hathe naughte in me, but that the worlde may knowe that I loue the father, and as the father gaue me commaundement, euen so do I.

¶ The Pystle on the Mondaye in the Whytson weke the ten Chappter of the Actes of the Apostles. ¶

PEter opened hys mouthe and sayd, Iesus commaunded vs too preache vnto the people and to testifye that it is he that is ordeined of God a iudge of quick and deade, too hym geueth all the Prophettes wytnesse, that thorowe hys name shall receyue remissyon of synnes, all that beleue in hym, whyle Peter yet spake theese wordes, the holye ghoste fell on all theym whyche hearde hys preachynge. And they of the Circumsicion, whyche beleued were astonyed as manye as came wyth Peter, bycause that on the Gentyles also was shedde oute the gyfte of the holye ghoste, for they harde them speake wyth tounges and magnifye God. Then aunswered Peter, canne anye manne forbydde water, that theese shoulde not bee baptysed, whyche haue receyued the holye ghoste as well as we.

And he commaũded them to be baptysed in the name of our Lord Jesus Christ.

¶ The Gospell on Monday in the Whitson weke. The. iiii. cha. of Jhon. JEsus sayd vnto a ruler among the pharisses, God so loued the worlde that he gaue hys only sonne for the entente that none that beleue in hym should perish, but shuld haue euerlasting lyfe, for God sente not his sonne into the world to condemn the world, but that the world thorow him might be saued, he that beleueth on hym shall not bee condempned, but he that beleueth not is condempned all readye, because he beleued not in the name of the onlye sonne of God. And thys is the condempnacyō. That light is come into the worlde, and that men haue loued darknes more thē light, because their dedes were euil, for euery man that doth euill hateth the lighte, neyther commeth to lyghte, leaste hys dedes should be reproued but he that doth the truthe commeth to the lyght, that his dedes might be known how that they are wrought in God.

¶ The Pistell on the Tewesdaye in the

whitson

Wh:ytson weke the.viij. Chappter of the Actes of the Apostles. B

VWhen the Apostles which wer at Jerusalem heard say that Samaria had receyued the word of God, they sente vnto theym Peter and Jhon, whiche when they were come, praied for them, that they myght receiue the holy ghoste, for as yet he was come on none of them, but they were baptysed only in the name of Christ Jesu. Then layd they⁊ handes on theym and they receiued the holy ghoste.

¶ The Gospell on the tewesdaye in the Whitson weke. Jhon.x. A

IEsus sayd vnto his Disciples, verely, verely I saye vnto you, who so euer entreth not in by the dore into the sheepe fold but clymeth vp some other waye he is a theefe & a robber. He that goth in by the dore, is the shepheard of the shepe. To this manne the porter openeth the dore, and the shepe hear hys voyce, and he calleth hys own shepe by name and he leadeth them oute, and when he hath sent forth hys owne shepe, he goeth before them, and the shepe folowe hym, for

they knowe hys voyce. A straunger they wyl not follow, but wyll flye from him, for they know not the voyce of straungers.
Thys maner of saying spoke Jesus to thē, and they vnderstode not what thyngs they were, whiche he spake to them. Then sayde Jesus to them againe. Verely, verely I say vnto you, that I am the doze of the shepe.
All euen as manye as came before me, are theues and robbers, but the sheepe dyd not heare them, I am the doze, by me if any mā entre in, he shall be safe, and shall go in and out, and finde pasture. The theefe commeth not but for to steale, kyl, and destroye. I am come that they myghte haue life, and haue it the more habundantlye.

¶ The Pystle on Wednisdaye in Whytson weke. ii. Chapyter of the Actes of the Apostles. ℭ

PEter stepte forthe wyth the eleuen, and lyfte vp hys voyce and sayd vnto them ye men of Jewrye, and all ye that inhabyte Jerusalem, be thys knowen vnto you and wyth your eares heare my wordes.
These are not dronken as ye weene, for it is yet but the thyrde houre of the daye but,

thys

thys is that whyche was spoken by the pro-
phet Iohell. It shall be in the laste dayes,
(sayth God) of my spirite I wyll poure oute
vppon all flesshe and your sonnes and youre
doughters shall prophesye, and your yonge
men shall se visions, and your old men shall
dreame dreames, and on my servauntes, &
on my handmaydens. I wyll poure oute of
my spirite in those dayes, and they shal pro-
phesye, and I wyll shew wonders in heauē
aboue, and tokens in the earth beneth, blud
and fyre and the vapoure of smoke. The son
shalbe turned into darkenes and the mone
into bloude, before that greate and notable
daye of the Lorde shall come, and the tyme
shall come, that who so euer shall cal on the
name of the Lord, shall be saued.

¶ The Gospell on the Wednysdaye in Whitson weke the. vi. Chapyter of Jhon. ℭ

IEsus sayde vnto hys Dyscyples and to
the companye of the Iewes. No manne
canne come vnto me excepte my father
whyche hathe sente mee, drawe hym, and
I wyll rayse hym vppe at the laste daye.

It

It is wrytten in the prophets. And they all shall be taught of God. Euery man whyche hath heard and learned of the father commeth vnto me, not that any man hath sene ỹ father, saue he which is of god. The same hath sene the father. Verely verely I say vnto you, he that beleueth on me hath euerlasting life, I am ỹ bread of lyfe, your fathers dyd eat Manna in wyldernes, and are dead. Thys is the bread which cometh from heauen, that he whiche dothe eate of it, shoulde not dye, I am that liuinge breade whyche came downe from heauen. If any man eate of thys bread, he shall liue for euer. And the bread that I wyl geue is my flesh, whiche I wyl geue for the life of the world.

¶ The Pystle on Trinitye Sondaye. The. xi. Chapter to the Romayns. ¶

O The depenes of the ryches both of the wisdom and knowledge of God, howe vnsearchable are his iudgements and hys wayes past finedinge out? For who hath knowen the minde of the Lorde? Or who hathe bene hys counseller? other who hath geuen vnto hym fyrst, and he shalbe recompensed

penſed again: For of hym, and thorow him and for hym are all thyngs. To hym be glory for euer. Amen.

¶ The Goſpell on Trinity Sondaye. Ihon.iii.

THere was a man of the Phariſes named Nicodemus, a ruler amonge the Iewes. He came to Ieſus by night and ſayd vnto hym. Maſter we know that thou art a teacher whych art come from god, for no man could do ſuch miracles as thou doſt except God were wyth hym. Ieſus anſwered and ſaid vnto him. Verely, verely I ſay vnto the, except that a man be born a new, he can not ſe the kingdom of God, Nichodemus ſayd vnto hym: How can a manne be borne when is olde: Can he enter into hys mothers wombe, and be borne agayne: Ieſus anſwered. Verelye verely I ſaye to the, except that a man be borne of water, and of the ſpirite, he can not enter into the kyngdome of God, that whyche is borne of the flesh, is flesh, and that which is borne of the ſpirite is ſpirite. Meruaile not that I ſayd to the, ye muſte be borne a newe. The winde

bloweth where he lysteth, and thou hearest hys sounde, but thou canst not tell whence he commeth, and whether he goeth. So is euery man that is borne of the spirite. Nicodemus answered and said vnto him, how can these thinges bee. Jesus answered and sayd vnto hym. Art thou a mayster in Israell, and knowest not these thinges: Verely, verelye I saye vnto the, we speake that we knowe, and testify that we haue seene, and ye receyue not our wytnesse: If I haue tolde you earthlye thynges, and ye haue not beleued, howe shoulde ye beleue if I shall tell you heauenlye thynges: And no man hath ascended vppe to heauen, but he that came downe from heauen, that is to say the sonne of manne, whych is in heauen. And as moyses lyfted vppe the Serpente in wyldernesse, euen so muste the Sonne of manne be lyfted vppe, that no manne whyche beleueth in hym pearyshe, but haue eternall lyfe.

¶ The Pystle on Corpus Christye daye the fyrste Pystle to the Corinthians and the .xi. Chapyter.

Brethren

BRethren, that whych I gaue vnto you I receiued of the Lord, for the Lorde Iesus Christe the same nyghte in the whych he was betrayed, tooke breade and thanked and brake, and sayd take ye and eat ye, this is my body whiche is broken for you Thys doe ye in the remembraunce of mee, after the same manner he tooke the cuppe, when supper was done, sayinge. Thys cup is the newe Testamente in my bloud, thys do as ofte as ye drinke it, in the remēbrance of me, for as often as ye shall eat thys bread and drynke of thys cuppe, ye shall shew the Lordes death tyll he come. Wherfore who so euer shall eate of thys breade, or drynke of the cuppe vnworthely, shall be gyltye of the bodye and bloude of the Lord. Let a mā therfore examyne hym selfe, and so lette hym eate of the breade and drynck of the cuppe, for he that eateth and drynketh vnworthelye, eateth and drynketh hys owne dampnacyon. Bycause he maketh no difference of the Lordes bodye.

¶The Gospell on Corpus Christye daye. The syxte Chapter of Ihon. F

Iesus

IEsus sayd vnto his Disciples and to the company of the Iewes. My flesh is meat in dede, and my blood is drynke in dede. He that eateth my flesh, & drinketh my blud dwelleth in me, and I in hym. As the liuing father hath sente me euen so lyue I by my father, & he that eateth me shal liue by me. Thys is the bread which came from heauē not as your fathers haue eaten Manna, and are deade. He that eateth of thys bread shal lyue euer.

¶ The Pystle on the fyrste Sondaye after Trinite. The. iiii. Chapiter of the fyrste pystle of Jhon. B

MOst deare beloued brethren, God is loue in this appeared the loue of god to vs warde because that God sente hys only begotten son into the worlde, that we might liue thorow hym, herein is loue not that we loued God, but that God loued vs. And sente hys sonne to make agrement for our sinnes. Dearly beloued if God so loued vs, we ought also to loue one another, noman hath sene God at any tyme. If wee loue one another God dwelleth in vs and hys loue is perfite in vs. Hereby know we

that

that we dwell in hym, and he in vs, because he hath geuen vs of his spirit. And we haue sene and do testify that the father sente hys sonne, which is the sauioure of the worlde, who so euer confesseth that Jesus is the son of God, in hym dwelleth God, and hee in God. And we haue knowen and beleued the loue that God hathe to vs. God is loue and he that dwelleth in loue, dwelleth in God and God in hym, herein is the loue perfite in vs, that we shuld haue trust in the daye of iudgement for as he is, euen so are wee in thys world. Ther is no feare in loue, but perfite loue casteth oute all feare, for feare hath paynfulnes he that feareth is not perfite in loue. We loue hym, for he loued vs fyrst. If a man saye I loue God, and yet hateth hys brother, he is a lyer. Howe can he that loueth not hys brother, whom he hath sene, loue god whome he hathe not seene, And thys commandement haue we of him that he whyche loueth God should loue his brother also.

¶The gospell on the fyrste Sondaye after Trinite sonday. The. xvi Chapiter of Luke. D

Jesus

IEsus put forth a parable vnto hys Disciples, sayinge: there was a certayne ryche man whyche was clothed in purple and fyne raynes, and fared delicyously euerye day. And there was a certaine begger named Lazarus, which laye at his gate full of sores, desyrynge to be refreshed wyth the crommes whyche fell from the rych mans borde. Neuertheless the dogges came and lycked hys soores. And it fortuned that the begger dyed, and was caryed by the angels into Abrahams bosome. The rych man also dyed, and was buryed, and beyng in hell in tormentes, he lyfte vp hys eyes and saw Abraham a far of, and Lazarus in hys bosome, and cryed and sayd: Father Abraham haue mercy on me, and sende Lazarus that he may dyppe the typ of hys fynger in water, and cole my tonge, for I am tormented in thys flambe. But Abraham sayde vnto hym. Sonne remembre that thou in thy life tyme receyuedest the pleasures, and contrariwise Lazarus payne. Nowe therefore is hee comforted and thou arte punyshed, beyonde all thys betwene you and vs there is a greate spase sette, so that they which wold

go

goe from hence to you canne not, neyther may come from thence to vs. Then he sayd I praye the therefore father sende hym too my fathers house, for I haue fyue brethren for to warne them, least they also come into thys place of tourment, Abraham sayde vnto hym, they haue Moses and the Prophets, let them heare them. And he sayde, nay, father Abraham, but if one came vnto them from the dead, they wold repent. He sayd vnto hym. If they hear not moises and the Prophettes, neyther wyll they beleue, though one rose from death againe.

¶ The Pystle on the .ii. Sonday after Trinity sonday the first Pistle of Jhon, and the .ii. Chapiter, ¶

MErualle not my brethren though the world hate you, we knowe that we are translated from deathe vnto life because we loue the brethren. He that loueth not his brother abideth in death. Who so euer hateth his brother, is a mansleer and ye knowe that no mansleer hathe eternall life abidinge in him. Hereby perceiue wee the loue of GOD in that hee gaue his life for vs. And therefore oughte wee also

we also to geue our liues for oure brethren
Who so euer hathe thys worldes good, and
seeth hys brother haue neede, and shutteth
vp his compassion from him, how dwelleth
the loue of god in him, my babes let vs not
loue in word neither in tonge, but in deede
and in veryte.

¶ The gospel on the seconde Sonday
after Trinitye sondaye. The .xiiii.
Chappter of Luke.. D

IEsus put forth a similitude to his Disci-
ples saying. A certaine manne ordeined a
greate supper and bad many and sent his
seruaunte at supper tyme, to saye to theym
that were bidden, come for all thynges are
now ready, and they all at ones begaune to
make excuse, the first said vnto him. I haue
bought a town, and I must nedes go and se
it, I pray the haue me excused. And another
sayd I haue bought fiue yoke of Oxen and
I go to proue them. I pray the haue me ex-
cused. The thyrd sayd I haue maryed awife
and therefore I can not come. And the ser-
uaunt went and brought hys master worde
thereof. Then was the good manne of the
house displeased, and sayde to hys seruant.

Go

Go out quicklye into the stretes and quarters, and bryng in hither the poore, and the maymed, and the halte, and the blynd. And the seruaunt sayde. Lorde it is done as thou commaundest and yet there is roume. And the Lord sayd to the seruaunt, go oute into the hye way and hedges, and compell them to come in, that my house may be filled, for I say vnto you, that none of theese whyche were bidden shall taste of my supper.

¶ The Pistle on the thyrde Sondaye after Trinitie Sondaye. The fyrste Pystle of Peter and the. v. Chappter.

BRethren submit your selues vnder the myghty hands of god, and that he may exalt you, when the time is come, caste all your care to hym, for he careth for you. Be sobre and watche, for your aduersarys the deuyl as a rorying Lyon walketh about seking whom he may deuour, whom resist stedfast in the faith, remembring that ye do but fulfyll the same afflictions whyche are appointed to your brethren that are in the world, the God of al grace which called you vnto hys eternal glory by Christ Jesus shal hys own selfafter ye haue suffred a litle af-

fliction make you perfite, shal settle, streng then, and stablishe you to him by glorye and dominion for euer and while the world endureth. Amen.

¶ The Gospell on the thyrde Sonday after Trinitye sonday. The. xv. Chapiter of Luke. A

THe Publicane and the synners resorted vnto Jesus to heare hym and the Pharises and scribes murmuring sayinge. He receiued to hys company synners, and eateth wyth them. Then put he forthe thys similitude to them, saying. What man of you hauing an hondred shepe, if he loose one of them, doth not leaue ninety and nine in the wildernes, and go after that which is lost vntil he finde hym, and when he hathe found hym, he putteth on his shulders with ioy, and assone as he commeth home he calleth together hys louers and neighboures sayinge vnto them, reioyse wyth me, for I haue found my shepe which was lost, I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninety & nine iust persons, which nede no repentaũce. Eyther what womã hauing

ten

ten grotes, if she lose one doth not light a cā-
dle and swepe the house, and seke diligently
til she fynde it. And when she hath found it
she calleth her louers and her neyghbours
saying. Reioyse with me, for I haue founde
the grote whych I had lost, lykewyse I say
vnto you, ioy is made in the presence of the
angels of god ouer one sinner ỹ repenteth.
¶ The Pystle on the fourth Sondaye after
Trinitye. The. viii. Chaypter to
the Romaynes. D

BRethren I suppose that the afflictyons
of thys lyfe are not worthy of the glory
to come which shalbe shewed vpon vs
Also the feruente desyre of the creatures a-
bydeth lokyng when the sonnes of god shal
appeare, because the creatures are subdued
to vanity agaynst theyr wil, but for his wyll
whych subdued them in hope, for the verye
creatures shalbe deliuered frō the bondage
of corrupcīō, into the glorious liberty of the
sonnes of god, for we know that euery cre-
ature groneth wyth vs also and trauaileth
in payn cuē vnto this time, not they onlye,
but euen wee also whyche haue the fyrste
fruictes of the spirite mourne in oure sel-

selues and wayte for the adopcion and loke for the deliueraunce of our bodyes.

¶ The gospell on the fourth Sonday after Trinitie. The. vi. Chapter of Luke. F

IEsus sayde vnto his Disciples be ye mercyfull as your father is mercyfull. Judge not, and ye shall not be iudged. Condemn not, and ye shall not bee condempned. Forgeue, and ye shall be forgeuen. Geue and it shall be geuen vnto you good measure prest downe shaken together and runninge ouer, shal men geue vnto your bosoms. For with what measure ye meat with the same shal men meat to you againe. And he putte forth a similitude vnto them. Can the blinde leade the blynde, do they not bothe then fall into the diche? The disciple is not aboue the mayster, euery man shallbe perfite, if he be as hys mayster is. Whye seest thou a mote in thy brothers eye, and considerest not the beame that is in thyne own eye, either how canst thou say to thy brother, brother lette me pull oute the mote that is in thyne eye, when thou perceiuest not the beame that is in thine own eye? Ipocrite cast out the beam out of thine owne eyst, and then shalt thou

see

see perfetly to pul out the mote oute of thy brothers eye.

¶ The Pystle on the fyfth Sonday after Trinitye Sonday, the fyrste Pystle of Peter, and the thyrd chapter. A

BRethren, be ye all of one mynde, one suffer with another, loue as brethren, be pitiful, be courteous not rendrynge cuel for euel neyther rebuke for rebuke but contrary wyse, blesse, remembrynge that ye are therunto called, euen that ye shoulde be heyres of blessing. If any má long after life and loueth to se good dayes, let him refrain his tong from cuyl, and hys lippes that they speake no gile. Let hym eschue cuill and do good, let hym seke peace and ensue it, for the eyes of our Lord are ouer the ryghteous, & hys eares are opened vnto theyr prayers, but the feare of our Lord beholdeth theim that do euyl. More ouer who is he that wyl harme you if ye folow that whiche is good? Notwithstanding happy are ye, if ye suffer for rightwisenesses sake, ye and feare not though they seme terrible vnto you, neyther be troubled, but sanctify our Lord god in your heartes.

The Gospel on the fyfthe Sondaye after Trinitye Sondaye. The v. Chapiter of Luke.

A

When the people preased vnto Jesus, to heare the word of god, he stode by the lake of Genazareth and saw two ships standinge by the lakes syde, but the fyshermen were gone out of them, and wer washynge theyr nettes, and he entred into one of the shippes whiche perteyned to Symon, and prayed hym that he wolde thruste out a lytle from the land, and he sate downe and taught the people oute of the shyppe, when he had lefte speakynge, he sayde vnto Symon, launche oute into the depe, and let slyp your nettes to make a draught, and Simon answered and sayd vnto hym, mayster we haue laboured all nyghte and haue taken nothyng, neuer the lather at thy worde I wyl lose forth the net, and when they had so done, they inclosed a greate multitude of fyshes, and their net brake, but they made signes to theyr felowes whyche wer in the other shyppe that they shoulde come and healpe theym, and they fylled boothe the shyppes that they sonke againe. When Simon

mon Peter sawe that, he fell downe at Jesus knees, sayinge. Lord goe from me, for I am a synfull man for he was vtterlye astonyed, and all that were wyth hym, at the draughte of fyshe whyche they tooke, and so was also James and Jhon the Sonnes of Zebede, whyche were partners wyth Simon and Jesus sayd vnto Simon, feare not from henssorth thou shalt catch men & they brought the ships to lād, and forsoke all and folowed hym.

¶ The Pystle on the. vi. sonday after Trinity Sonday. The. vi. Chappter to the Romaynes. A

BRethren, remembre ye not that all we whych are baptysed in the name of Jesus Christ are baptised to die with him we are buried wyth him by baptyme for to dye, that lykewyse as Christe was raysed vppe from deathe by the glorye of thee father, euen so we also should walke in a new lyfe, for if we be grafte in deathe lyke vnto hym, euen so must we be in the resurrectiō. This we must remembre that our oldman is crucified with him also. That the whole body of sinne myght vtterlye be destroyed, that

that henceforth we shuld not be seruaunts of synne for he that is dead, is iustified from sin Wherfore if we be dead wyth Christe, we beleue that we shal liue wyth hym, remẽbryng that Christ once rayſed from death, dyeth no more, death hath no more power ouer hym for as touchynge that he dyed, he dyed concernynge synne, ones. And as touchyng that he liueth, he liueth vnto god.
Likewise imagine ye also, that ye are dead concerning sinne, but are a liue vnto God, thorow Jesus Christ our Lorde.
¶ The Gospel on the syxte Sondaye after Trinity sonday the. v. Cha. of mathew. ¶
JEsus said vnto his Disciples verely I say vnto you except your rightwisnes, excede the rightwisenes of the scribes, and pharises, ye can not enter into the kingdom of heauen, ye haue heard that it was sayde to them of the olde time. Thou shalt not kyll, for who so euer killeth shall be in daunger of iudgement, but I say vnto you who so euer is angry wyth hys brother shalbe in dãger of iudgement, who so euer sayeth vnto hys brother Racha, shall be in daunger of a counsel, but who so euer saith thou fole, shal be

be in daunger of hell fyre. Therefore when thou offeresst thy gift at the Aulter, & there remembrest that thy brother hath ought a gainst the, leaue ther thine offering before the aulter & go thy way fyrst & be reconsyled to thy brother, and then come and offer thy gyfte.

¶ The Pistle on the seuenth Sondaye after Trinitye Sondaye. The.vi. chapter to the Romaines. ¶

BRethren I wyll speake grosly because of the infyrmytye of your flesshe. As ye haue geuen your membres seruaunts to vnclennes and iniquitye, from iniquitye vnto iniquity, euen so now geue your membres seruauntes vnto rightwisnes. that ye may be sanctified, for when ye wer the seruauntes of sinne, ye wer not vnder rightewisnes. What fruite hadde ye then in those thynges, wherof ye are nowe ashamed: for the end of those thynges is death. But now are ye delyuered from sinne, and made the seruauntes of god, and haue your fruit that ye should be sanctifyed, and the end euerlasting lyfe, for the reward of sinne is deathe, but eternal life is the gyft of God thorowe

Iesus

Jesus Christ our Lord.

¶ The Gospel on the seuenth Sonday after Trinitye Sondaye, the. viii. Chappter of Marke. A

When there was a verye great compa-ny wyth Jesus and they had nothynge to eate, Jesus called hys Discyples to hym, and sayd vnto them, I haue compassi-on on thys people because they haue beene now with me thre daies, and haue nothyng to eate, and if I should send them awaye fa-sting to their own houses, they should faint by the waye for diuers of them came from far. And his disciples answered hym, wher should a man haue breade heare in the wyl-dernes to satisfye these. And he asked them how many loues haue ye? They sayd seuen And he commanded the people to syt down on the grounde, and he toke the seuen loues gaue thankes, brake, and gaue vnto his dis-ciples to set before them, and they dyd setts them before the people, and they had a few small fishes and he blessed them and cõmaũ ded them also to be set before theym, & they did eate and were suffised, and they toke vp of the broken meat that was left seuen bas-

kets

kets ful, and they that did eate wer in nom-
bre about four thousand, and he sent them
awaye.

¶ The Pistle on the.viii. Sonday after Trinity Sonday. The.viii. Chapiter to the Romaines. ¶

BRethren, we are nowe detters, not to the flesh, to lyue after the flesh, for if ye lyue after the flesh ye muste dye, but if ye mortify the dedes of the bodye, through helpe of the spirite, ye shall lyue, for as many as are led by the spirite of God, they are the sonnes of God, for ye haue not receyued the spirit of bondage to feare anye more, but ye haue receiued the spirite of adoption wher-by we cry Abba father. The same spirit cer tifyeth our spirit that we are the sonnes of god. If we be sonnes, we are also the heires the heyres I meane of God, and heyres an-nered together with Christ.

¶ The Gospell on the.viii. Sonday after Trinity Sondaye, the.viii. Chapp-ter of Mathewe. ¶

IEsus sayde vnto hys Disciples. Beware of false Prophettes, whyche come too you in sheepes clothynges, but inwardly they

they are Rauenyng wolues, ye shal knowe them by their fruites. Do men gather grapes of thornes, or fygges of breres? euen so euery good tree bryngeth forth good fruit, but a corrupt tree bryngeth forth euel frute a good tree cannot bryng forth badde frute, nor yet a bad tree can bring forth good frute euery tre that bringeth not forth good fruts shalbe hewen down and caste into the fyre, wherfore by theyr frutes ye shal know thē. Not all they that saye vnto hym. Mayster, mayster, shall enter into the kyngdome of heauen, but he that dothe my fathers wyll, whyche is in heauen, he shall enter into the kyngdome of heauen.

¶ The Pystle on the .ir. sonday after Trinity Sonday the fyrst Pystle to the Corynthyans, and the .x. Chapyter.

BRethren we maye not luste after euell thynges, as they lusteth. Neyther beye worshyppers of Idols as were some of them according as it is wryten. The people sate down to eat and drinke, & rose vp again to play. Neyther let vs commit fornicacion as some of them committed fornicationand wer destroyed in one day .xxiii. M. Neyther

let

let vs tempt Christ, as some of them tempted and were destroyed of Serpentes. Neyther murmure ye, as som of them murmured, and were destroyed of the destroyer. All these thinges happened vnto theim for ensamples and were wrytten to put vs in remembraunce, whome the ends of the world are come vpon, wherefore lette hym that thynketh he standeth, take heede least he fall. There hath none other temptacion taken you, but such as foloweth the nature of man, but God is faythful, which shal not suffer you to be tempted aboue your strēgth but shal in the myddes of temptacion make awaye to escape out.

¶ The Gospell on the nynthe Sondays after Trinity Sonday the. xvi. Chapyter of Luke. A

IEsus put forth a similitude vnto hys dysciples sayinge: There was a certain rich man which had a Baylye, that was accused vnto hym, ỹ he had wasted hys goodes, and he called hym: and sayd vnto hym: how is it that I heare thys of the: Geue accōpts of thy Baylishyp, for thou maist be no lōger Bayly. The Bayly sayd wythin hym selfe, what

what shall I do? for my mayster wyll take a way from me the Baylyshyp. I can not dyg and to begge, I am ashamed. I wote what I wil do, that when I am put out of the bay liship, they may receiue me into theyr hou ses. Then called he all his maisters detters and sayd vnto the fyrst: howe muche owest thou vnto my master, and he said an hōdred tonnes of oyle, and he sayd to hym take thy byl, and syt down quickly and wryte fiftye. Then sayd he to another: what owest thou, and he sayd an hondred quarters of wheat: he sayd to hym, take thy byl and wryte four score, and the Lord commended the vniust Bayly, because he had done wiselye, for the Children of thys worlde are in theyr kynde wyser then the children of lyghte. And I say vnto you, make you frendes of the wycked Mammon, that when ye shall depart, they maye receyue you into euerlastynge habi tacyons.

¶ The Pystle on the tenth Sondaye after Trinitye Sondaye the fyrste Epystle to the Corinthians the twelfth Chapyter. A

Brethren

Brethren, ye know that ye wer gentiles and went your wayes vnto dum Idols euen as you were ledde. Wherefore I declare vnto you, that no manne speakynge in the spirite of God, defyeth Iesus. Also no man can say that Iesus is the Lorde, but by the holy ghoste. There are diuersities of giftes verely, yet but one spirite, and ther are differences of administracions, and yet but one Lord. And there are diuers manners of operacyons, and yet one God, wyych worketh all thynges that are wroughte in all creatures. The gyftes of the spirite are geuen to euery man to profite the congregation. To one is geuen thorow the spirit, the vtteraunce of wysedome, to another is geuen the vtterance of knowledge, by ỹ same spirite, to an nother is geuen faythe by the same spirit, to another the giftes of healing by the same spirite, to another power to do myracles, to an other prophesy, to another iudgement of spirites, to another the interpretacyon of tounges. And theese all worketh euen the selfe same spyryte. deuydynge to euerye manne seuerall gyftes, euen as hee wyll.

The

¶ The Gospel on the tenthe Sonday after Trinitye Sonday. The. xix. Chapiter of Luke. F

WHen Jesus came nye vnto Jerusalē, he behelde the Citye and wepte on it, saying, if thou haddest knowen those thynges whych belong vnto thy peace, euē at this time, but now are they hid frō thine eyes, for the dayes shall come vpon the, that thy enemyes shal cast a banke aboute the, & compasse the round, and kepe the in on euery syde, and make the euen wyth the groūd wyth thy chyldren which ar in the, and they shall not leaue in the one stone vppon another, because thou knowest not the tyme of thy visitacion, and he went into the temple, and began to cast ont them that sold therin, and them that bought, saying vnto them. It is wrytten, my house is the house of Prayer but ye haue made it a den of theues, and he taught daily in the Temple.

¶ The Pistle on the. xi. Sonday after Trinity Sonday, the fyrst Epystle to the Corinthians. The. xb. Chappter. A

BRethren, as perteyninge to the gospell whyche I preached vnto you, whyche ye

ye haue accepted, and in the which ye continue, by whych also ye are saued. I do you to wyt after what maner I preched vnto you if ye kepe it, except ye haue beleued in vain for fyrste of all I delyuered vnto you, that which I receiued, how that Christ dyed for our sinnes agreynge to the scryptures, and that he was buryed, that he arose again the thyrd day, accordyng to the scryptures, and that he was buryed, that he a roseagain the nen. After that he was sene of mo then fiue hundred brethren at ones, of whych manye remayne vnto this day, and many are fallē a slepe, after that appered he to James, thē to all the Apostles, and laste of all hee was seme of me, as of one that was borne out of due time, for I am the leaste of all the Apostles, which am not worthye to be called an Apostle, because I persecuted the congregacion of God, but by the grace of God, I am that I am, & his grace whiche is in me was not in vayne.

¶ The gospel on the leuenth sōday after trinity Sonday. The. xviii. cha. of Luke. A

IEsus put forthe this similitude, vnto certayne whych trusted in theim selues that they were perfyte, and dyspysed other. Two men went vp into the temple to pray the one a Pharyse, and the other a Publycane, the Pharyse stode and prayed thus w̄ him self. God I thanke the that I am not as other men are, extorcioners vniust, adulterers, or as the Publycane. I faste twyse in the weke. I geue the tythe of all that I possesse. And the Publycane stode a far of, and wold not lift vp his eies to heauē, but smote hys brest, saying. God be mercyful to me sinner. I tell you thys man departed home to hys house iustified more then the other, for euery man that exalteth hym selfe shall be broughte lowe, and he that humbleth hym selfe, shall be exalted.

¶ The Pystle of the. xii. Sonday after Trinitye Sondaye. The. ii Pystle to the Corynthyans. The thyrd Chapyter. A

BRethren, suche trust haue we, thorow Christ to godward, not that we are sufficyente of oure selues to thynke anye thyng as it wer of our selues, but our ablenesse

neſſe commeth of god, which hath made vs able to Miniſter the newe Teſtament, not of the letter, but of the ſpirite, for the letter kylleth, but the ſpyryt geueth lyfe, if the mi niſtracō of death thorow ỹ letters fygured in ſtones was glorious, ſoỹ the chyldrē of Iſrael could not beholde ỹ face of Moiſes for the glory of hys countenance (whych glory neuertheleſſe is done away) why ſhall not ỹ miniſtracion of the ſpirit be much more glo ryus, for if the miniſtring of condempnacy- on be glorious, much more doth the miny- ſtracion of rightwilnes excede in glorye.

¶ The Goſpell on the .xii. Sonday after Trinity Sonday The .vii. chapter of Marke. D

IEſus departed from the coſtes of Tyre, & came by Sydō into the ſea of Galyle, tho- row the mydſ of the coſtes of ten cytyes, and they brought vnto him, one ỹ was deaf & domē, & prayed him to lay his hād vpō him & he toke him aſide frō the people & put his fingers in hys eares, & did ſpit & touched hys tōg, & loked vp to heauē & ſighed, & ſayd vnto hi, ephata, ỹ is to ſay, be opened, & ſtrait way

hys eares were opened, and the strynge of hys tonge was loosed, and he spake playne & he commaunded them that they should tel no man, but the more he forbad them, evē so muche the more a great deale they publi shed, saying. He hath done all thynges wel, and hath made bath the deafe to heare, and the dombe to speake.

¶ The Pystell on the .xiii. Sonday after Trinity Sonday. The .iii. Chapiter to the Galathyans. ¶

BRethren to Abraham and his sede were the promyses made, he sayeth not, in the sedes as in many, but in thy seede, as in one which is Christ. Thys I say that the law whych began afterwardes, beyond iiii. hondred and thyrty yeares doth not disanull, the testament that was confyrmed afore of God vnto Christ ward, to make the promyse of noone effecte, for if the inherytaunce come of the lawe, it commeth not of promyse but God gaue it to Abraham by promyse, wherfore then serueth the lawe, the law was added because of transgression (til the sede came to which the promise was made) and it was ordeined by angels in the hand

hand of a mediatour. A medyatour is not a mediator of one, but God is one, is the law then against the promyse of God? God forbyd, howe be it if there had bene a law geuē whych could haue geuen lyfe, then no dout rightwisenesse shuld haue come by the law, but the scrypture concludeth all things vnder sinne, that the promyse by the fayth of Iesus Christe shoulde be geuen vnto them that beleue.

¶ The Gospell on the .xiii. Sondaye after Trinitye Sonday. The .x. Chapter of Luke. D

IEsus sayd vnto his Disciples, happye are the eyes whyche se, that ye se. For I tell you that many Prophets and kings haue desyred to se those thinges which ye se, and haue not seene them and to hear those thinges whych ye hear and haue not heard the And behold a certaine Lawyer stoode vp, and tempted hym sayinge. Mayster what shall I do to inherite eternall lyfe? He said vnto hym. What is wrytten in the lawe? howe redest thou? And he aunswered and sayde. Loue thy Lorde GOD wyth all thy harte and wyth all thy soule, and wythall

thy strengthe, and wyth all thy mynde, and thy neyghbour as thy self. And he sayd vnto hym, thou hast answered ryght, thys do and thou shalt lyue. Ye willing to iustifye hym self sayde to Jesus. Who is then my neyghbour. Jesus answered and sayd. A certayne man descended from Jerusalem vnto Jericho, and fell into the handes of theues, whiche robbed hym oute of hys raymente, and wounded hym, and departed leauyng hym halfdead, and by chaunce there came a certain preest that same way, and when he saw hym he passed by, and likewise a Leuit whē he was come nye to the place went and loked & passed by. Thē a certayn Samaritan as he iourned came nye vnto hym, & whē he saw hym had cōpassyon on hym & wente to hym and bound vp hys woundes, & poured in Oyle & wyne, and put hym on hys owne beast, & brought hym to a cōmon In, & made prouysion for hym, & on the morow when he departed he toke out. ii. pence, & gaue thē to the host, & sayd vnto hym, take cure of him, & what so euer ỹ spēdest more, when I come again I wyl recōpence the. Whych now of these three, thinkest thou was neyghboure vnto

vnto hym that fell into the theues handes. And he sayd he that shewed mercy on hym. Then sayde Jesus vnto hym, goe and doe thou lykewyse.

¶ The Pystle on the .xiii. Sonday after trinyty Sonday. The .v. chappter to the Galathyans. ¶

BRethren, walke in the spirite and fulfyll not the lustes of the flesshe, for the flesshe lusteth contrarye to the spirite, and the spirite contrarye to the flesh. These are contrarye one to the other, so that ye cā not do that whyche ye wold, but and if ye be ledde of the spyryte, then are ye not vnder the lawe. The dedes of the flesshe are manifest, whyche are these. Aduoutrye, Fornicacyon, Uncleanesse, Wantonnesse, Idolatry Witchcrafte, Hatred, Varyaunce, Zeale, Wrath, Stryfe, Sediciō, Sectes, Enuying Murther, Dronkennes, Glotonye, and such lyke, of the whyche I tell you before, as I haue tolde you in time passe, that they whiche commytte suche thynges shall not inheryte the kyngdome of God. But the fruyte of the spyryte is loue, ioye, peace, long sufferynge, Gentylnesse, Goodnesse, faythfulnes,

fulnesse, mekenesse, temperaunce. Against such there is no law. They that are christes haue crucified the flesh, with the appetites and lustes therof.

¶ The Gospell on the .xiiii. Sondaye after Trinitye Sondaye the .xvii. Chapiter of Luke. A

AND Iesus wēt to Ierusalem he passed thorowe Samaria and Galile, and as he entred into a certain town or castel there met hym ten men that were lepres, whych stode far of, and put forth their voyces, and said: Iesu master haue mercy on vs When he saw them, he sayd vnto them, go and shewe your selues to the prestes and it chaunsed as they went, they were clensed, and one of them when he saw that he was clensed, turned back again, and with a loud voice praised God, and fel down on his face at hys fete, and gaue him thankes, and the same was a Samaritan. And Iesus answered & sayd, are ther not .x. clensed, but wher are those nine. Ther ar not foūd that returned again to geue god praise, saue only this strāger, & he sayd vnto him: arise and go thi way, thy fayth hath made the hole.

The

The Pystell on the .xv. sondaye after Trinity Sonday. The .v. chappter to the Galathyans.

BRethren, if we liue in the spirit, let vs walke in the spirit; let vs not be vain glorious prouoking one another, and enuying one another. Brethren if any man bee fallen by chaunce into anye faulte, yee which are spirituall helpe to amend hym, in spirit of mekenes, considering thy self least thou also be tempted, bear ye one anothers burden, and so fulfil the law of Christe, if any man seme to hym selfe that he is sõwhat when in deede he is nothing, the same deceiueth him self in his imaginacion, let euery man proue hys own work, and then shal he haue reioysing in his own self, and not in another, for euery man shal beare his owne burthen, let him that is taught in the word minyster vnto hym that teacheth hym in al good thynges, be not decepued, God is not mocked, for what so euer man soweth, that shall he reape. He that soweth in the flesh, shall of the flesh reepe corrupcyon, but he soweth in the spirite, shall of the spirit repe life euerlasting. Let vs not be wery of wel doyng,

doyng, for when the tyme is come we shal reape wythoute wearynesse. Whyle we haue therefore tyme, lette vs do good vnto all men, and specyallye vnto them, whyche are of the housholde of fayth.

¶ The Gospell on the .xv. Son day after Trinitye Sondaye. The .vi. chapiter of Mathewe. ℂ

IEsus sayde vnto hys disciples that no mã can serue two maisters, for eyther he shal hate the one and loue the other, or els he shall leane to the one, and dyspise the other ye canne not serue God and Mammon. Therefore I saye vnto you, bee not careful for your lyfe, what ye shall eate, nor what ye shall drynke nor yet for your body, what ye shall put on, is not the lyfe more worthe then meate, and the bodye more of value then rayment, beholde the foules of the ayre, for they sowe not, neyther reape, nor yet carye into the barnes, and yet your heauenlye father fedeth them, are ye not much better then they, whyche of you, though he toke thoughte therefore, coulde put one cubite vnto hys stature? and why care ye then for rayment? Consyder the Lylyes of the

field

fielde, howe they growe. They labour not neyther spinne, and yet for al that, I say vnto you, that euen Salomon in al hys Royaltye was not arayed lyke vnto one of theese. Wherfore if God so clothed the grasse, whiche is to daye in fielde, and to morow shalbe caste into the furnesse, shall he not muche more doe the same vnto you: O ye of lyttle faythe. Therfore take no thought, sayinge. What shall we eat, or what shall we drinke or where wyth shall we be clothed, after al these thynges seke the Gentiles, for youre heauenly father knoweth that ye haue nede of all these thynges, but rather seke ye first the kyngdom of heauen and the ryghteousnesse thereof, and all these thynges shall be ministred vnto you.

¶ The Pystle on the .xvi. Sonday after trinity Sondaye. The .iii. Chapter to the Ephesyans. B

SAynte Paule wrote vnto the Ephesyans, sayinge. I desyre you that ye faynte not because of my trybulacyons for your sakes, whyche is youre prayse, for thys cause I bowe my knees vnto the father of oure LORDE Iesus Chryste, whyche

which is father ouer al that is called father in heauen and in earth, that he wold graũt you according to ꝯ riches of his glory, that ye may be strengthed with mighte by hys spirite in the inner man, that Christe maye dwell in your heartes by fayth that ye beyng rotedand grounded in loue, myghte be hable to comprehend wyth all saints, what is the bredth and length, depth and heyght, and to know what is the loue of Christ, whiche loue passeth knowledge that ye mighte be fulfylled wyth al maner of fulnes which cometh of God, vnto him that is able to do exceedyng abundantly aboue al that we aske or thynke, according to the power that worketh in vs, be prayse in the congregacyons by Jesus Christ thorowout al generacions from time to time. Amen.

¶ The Gospell on the .xvi. Sonday after Trinity sonday. The. vii. Chapiter of Luke.

JEsus went into a citye called Naym, and many of hys Disciples wente wyth hym and much people, when he came nye vnto the gate of the City, behold there was a deade man caryed out whych was the only

sonne

sonne of hys mother, and she was a wydow and much people of the cyty was wyth her, and when Jesus saw her he had compassion on her, and sayd vnto her, wepe not, and he went and touched the coffin, and they that bare hym stode styl, and he sayd yong man, I say vnto the, aryse, and the dead sate vp & began to speake, and he delyuered hym to hys mother, and there came a fear on them all, and they glorifyed God, saying: a great Prophet is rysen among vs, and God hathe visited hys people.

¶ The Pistle on the .xvii. Sonday after trinity Sondaye the fourth Chappter to the Ephesyans. A

BRethren, I whych am in bondes for ỹ Lordes sake, exhort you that ye walk worthy of the vocacion wherwyth ye are called in all humblenes of mynde, and mekenes, and longe sufferyng, forbearing one another, thorow loue and that ye be diligent to kepe the vnity of the spirit, in the bond of peace, beyng one body, and one spirite, euen as you are called in one hoope of your calling. Let ther be but one Lord, one fayth, one baptyme, one God and father of

all,

all, whyche is aboue all, thorowe all, and in you all. Whyche is blessed in the worlde of worldes. Amen.

¶ The Gospell on the .xvii. Sondaye after Trinity Sonday. The .xiiii. Chappter of Luke. A

When Jesus went into the house of one of the chiefe Pharyses to eate breade on the saboth daye, and they watched hym, and behold there was a mā before him which had the dropsy, and Jesus answered and spake vnto the lawyers, and Pharyses saying, it is lawful to heale on the sabbothe daye? and they held their peace, and he tooke hym and healed hym, and let hym goe, and answered them saying. Which of you shall haue an Asse or an Oxe fallen into aptt, and wyl not strait way pul him out on ẏ saboth daye? and they could not answer him againe to that. He put forth a similitude to ẏ gestes when he marked howe they preased to the hyest roumes, and sayde vnto theim, when thou art bidden to a wedding of anye man, syt not downe in the hyest roume, leaste a more honorable man then thou be bidden of hym, and he that had both him and the, com

and

and say to the, geue this man roum, & thou then begin with shame to take the lowest roume, but rather when thou arte bidden, go and sit into the lowest roum, that when he that bad the cometh, he may say vnto ȳ, frend sit vp hier. Then shalt thou haue worshyp in the presence of them that sit at meat with the, for who so euer exalteth him selfe, shalbe brought low, and he that humbleth him self shalbe exalted.

¶ The Pistle on the .xviii. Sonday after Trinity sonday. The .i. pystle to the Corinthians, and the first Chappter. A

BRethren, I thanke my God alwayes on your behalfe for the grace of God which is geuen you by Jesus Christe, that in all thinges ye are made rich by him: in all learning and in al knowledge euen as the testimony of Jesus Christe, was confirmed in you, so that ye are behinde in no gift and wayte for the appearinge of our Lorde Jesus Christe whiche strengthe you vnto the ende that ye maye be blameles in the daye of our Lord Jesus Christ.

The

¶ The Gospell on the .xviii. Sondaye after Trinity Sonday. The .xxii. Chapiter of Mathewe. D

THe Phariſes went vnto Jeſus, and one of them which was a doctor of the law aſked hym a queſtyon, temptyng hym and ſaying. Mayſter whyche is the greateſt commaundement in the lawe? Jeſus ſayde vnto hym, thou ſhalt loue thy lord god with all thy heart, wyth all thy ſoul and wyth all thy mynde, thys is the fyrſt and the greteſt commaundement, and ther is another like vnto this. Thou ſhalt loue thy neyghboure as thy ſelfe. In theſe two commaundementes hange all the lawe and the Prophets. Whyle the Pharyſes were gathered togethter Jeſus anſwered them ſayinge. What thynke ye of Chriſte? Whoſe ſonne is he, they ſayd vnto hym the ſonne of Dauid. He ſayd vnto them, howe then doth Dauid inſpirite call hym Lord, ſaying. The Lorde ſayde to my Lorde, ſytte on my ryghthand. tyl I make thyne ennemyes thy fote ſtole. If Dauid called hym Lord, howis he then hys ſonne? And none of them could anſwer hym agayne one word. Neyther durſt anye man

manne from that day forthe aske hym anys
mo questyons.

¶ The Pystle on the .xix. Sondaye after
Trinity Sonday. The .iiii. Chapy-
ter to the Ephesians. E

BRethren, be ye renued in the spirite of
your mindes, and put on that new mā
whych after the Image of god is sha-
ped in ryghteousnes, and true holynes.
Wherfore put away lying, and speake eue-
ry man truthe vnto hys neyghbour, for as
much as we are members one of an other.
Be angry, but synne not, let not the sunne
go down vpō your wrath, geue no place vn
to the backbyter, let hym that steale, steale
no more, but let hym rather labour w̄ hys
handes some good thyng that ye may haue
to geue vnto hym that nedeth.

¶ The Gospel on the ninetene sonday after
trinity sonday. xix. Chapy. of Mathew. A
IEsus entred into the ship and passed ouer
and came into his own city, & behold thei
brought vnto a man sycke of the Palsey,
lying in his bed, & whē Iesus saw their faith
he sayd to ỹ sicke of the palsey, son be of good
cheare, thy synnes are forgeuen the, behold

certain of the scribes sayd in them selues, he blasphemeth, & when Iesus saw their thoughtes he sayde, wherefore thinke ye euill in your hartes? whether is easier to saye, thy sinnes are forgeuen the, or to saye arise and walke? That ye may knowe that the sonne of man hath power to forgeue sins in earth then sayd he vnto the sicke of the palsy, arise take vp thy bed and go home to thy house. And he arose and departed to the houſ, and when the people saw it they meruayled and glorified God which had geuen such power to men.

¶ The Pystle on the .xx. Sondaye after Trinity Sondaye. The .v. Chapyter to the Ephesians.

BRethren take hede that ye walcke cyrcumspectly, not as fooles, but as wyse, redemynge the tyme for the dayes are euill wherfore be not vnwise, but vnderstād what the wil of the Lord is, & be not dronke with wine wherin is excess, but be fulfilled with the spirite, speakyng vnto your selues in Psalmes and Hympnes, and spyrytuall songes singynge and makynge melodye to the Lorde in your hartes, geuing thankes alwayes

alwayes for all thynges in the name of our Lorde Jesus Christ, to God the father: submittinge your selues one to another in the feare of God.

¶ The Gospell on the .xx. Sondaye after Trinity Sondaye. The xii. Chappter of Mathewe. A

IEsus sayd vnto hys Disciples. The kingdom of heauen is like vnto a certain king whych maryed his sonne and sente forth his seruauntes, to call them that wer bidde to the weddynge, and they wolde not come. Againe he sent forth other seruauntes, saying, tell them whiche are bidden, beholde I haue prepared my dinner, myne Oxen and my fatlinges are killed, and all thinges are ready, come vnto the maryage. They made lyghte of it, and wente theyr wayes, one to hys Fearme place, another about his marchaundise, the remnaunte tooke hys Seruauntes and entreated theym vngoodlye, and slue them, when the kynge heard that, he was wrothe and sente forthe hys Warryoures and destroied thoose Murtherers and brent vp their city, then sayde he to his Seruauntes, the weddynge was prepared

but they whych were bydden therto were not worthy. Go ye therfore out into ỹ hygh wayes, and as many as ye fynde byd them to the maryage, the seruauntes went oute into the hygh waies and gathered together as many as they could fynde both good and bad, and the weddyng was furnyshed wyth gestes. The kyng came in, to vyset his gests and spyed there a man whyche had not on a weddyng garment and sayd vnto hym, frēd how camest thou in hyther, & hast not a wedding garment? and he was euen speachles. Then sayd the kyng to hys minysters, take and bynde hym hand and fote, and cast hym into vtter darknes, there shall be weppynge and gnashyng of tethe, for many are called and fewe are chosen.

The Pystell on the .xxi. Sondaye after Trinity Sonday the .vi. Chappter to the Ephesyans. B

My brethren, be strong in the lord, & in power of hys myghte, put on the armour of god that ye may stande stedfast agaynst the crafty assaltes of the deuel, for we wrestle not agaynst flesh & blud but agaynst rule, agaynst power, and agaynste worlde-

worldli rulers, of the darknes of this world agaynst spirytuall wyckednes, for heauenly thynges. For thys cause take vnto you ỹ armour of God that ye may be able to resist in the cuyll day, and to stande perfyte in all thynges. Stand therfore in your loynes gir about wyth verity, haning on ỹ brest plate of ryghteousnes and shod wyth showes prepared by the Gospel of peace, abone all take to you the shield of fayth, wherwith ye may quench al the fyre dartes of the wycked, and take the helmet of saluacion, and the swerd of the spyryt, whych is the word of God.

¶ The Gospell on the .xxi. Sonday after Trinity Sonday. The .viii. chapter of Jhen. B

There was a certayne ruler, whose son was sycke at Capernaum as he heard that Jesus was come oute of Jury into Galyle he went vnto hym, and besought hym that he wolde descende and heale hys sonne for he was euen readye to dye. Then sayde Jesus vnto hym, excepte ye se sygnes and wonders, ye beleue not, the ruler sayde vnto hym, syr come awaye or euer that my childe dye. Jesus sayde vnto hym, goe thy

way thy sonne lyueth, and the man beleued the wordes that Jesus had spoken vnto him and went his way, and anon as he went on his way, his seruauntes met hym, and told hym: saying. Thy sonne liueth, then enquyred he of them the hour when he began to amend, and they said vnto him, yesterdai the seuenth hour, the feuer left him, and the father knew that it was that same hour, whē Jesus sayd vnto hym, thy sonne liueth, and and he beleued and all hys housholde.

¶ The Pistle on the. xxii. sonday after Trinity sondaye. The. i. chapter to the Philippians. A

BRethren, we trust in our Lorde Jesus Christe that he whiche began a good worke in you, shall perfourme it vntyl the day of Jesus Christ, as it becometh me so iudge of you al, because I haue you in my hearte, for as muche as ye all are companyons of grace with me euen in my bondes, and in the defendyng, and stablishing of the Gospell. God beareth me record how greatly I longe after you all from the very heart roote in Jesus Christ and this I pray, that your loue may encrease more and more in know

knowledge and in all fealyng, that ye might accept thinges moſt excellent that ye might be pure, and ſuch as ſhould hurte no mans conſcience, vntyl the day of Chriſte beynge fylled with the frutes of righteouſnes whiche frutes come by Jeſus Chriſt to the glory and laude of God.

¶ The Goſpell on the.xxii. Sonday after Trinity ſonday. The.xviii. chapter of Mathew ¶

IEſus put forth a ſimilitude vnto hys Diſciples ſaying. The kingdom of heauen is likened vnto a certain king which wolde take accomptes of his ſeruauntes, and whē he had begon to reken, one was brought vn vnto him which ought him ten thouſand talentes, but when he had nought to pay, the lord commaunded him to be ſolde & his wife his children, & all that he had and paymente to be made. The ſeruāt fel down & beſought hym, ſaying. Sir gene me reſpit & I wil pay it euery whit, then had the Lord pity on the ſeruaunt, and loſed hym and forgaue him ȳ det. The ſame ſeruaunt went out and foūd one of hys fellowes whyche ought him an hondred pence, and layd handes on him and toke

me that thou owest, and hys felow fel doun and besought hym, sayinge. Haue pacyence wyth me, and I wyl pay the al, and he wold not, but cast hym into pryso, til he shuld pay the det. When hys other felows saw what was don, thei wer verí sory, and came & told to theyr Lord all that had happened. Then hys lord called hym, and sayd vnto hym. O euell seruaunt I forgaue the all thy det, because thou praydest me, was it not mete also, that thou shouldest haue had compassion on thy felow euen as I had pity on the? and his Lord was wroth and delyuered hym to the Jaylers, tyl he should paye all that was due vnto hym. So lykewyse shal my heauēly father do vnto you. If ye wyl not forgeue wythall your hartes, eache one to hys brother theyr trespasses.

¶ The Pistle on the .xxiii. sondaye after Trinity sonday. The .iii. chapter to the Philippians. ¶

Bretheren folowe ye me and loke on thē which walke euen so as ye haue vs for an ensample, for many walke (of whō I haue told you often, and now tell you weping) that they ar the enemies of the crosse

of

Christ, whose ende is dampnacyon, whose god is their belye, and whose glorye is to their shame, whych are worldly mineded, but our conuersacion is in heauen, from whence we loke, for the sauyour euen the Lorde Jesus Christ whych shal chaunge into another fashyon our vyle bodyes, that they may be fashyoned lyke vnto hys glorious body accordyng to the workyng whereby he is able to subdue all thynges vnto hym self, in Jesus Christ our Lord.

¶ The Gospell on the .xxii. Sondaye after Trinity sondaye. The .xxiii. chappter of Mathewe. B

THe Pharyses went and tooke counsell how they myght tangle Christe Jesus in hys wordes and sent vnto him their disciples wyth Herodes seruauntes, sayyng Master we know that thou arte true & that thou teachest the way of god truely, nether carest for any mã, for ÿ considerest not men estate, tel vstherfore how thynkest ÿ: Is it lawful to gene tribute vnto Cesar or not: Jesus perceyued their wylynes, and sayde. Why tempte ye me ye Ipocrytes: Let me se the tribute mony, & they toke hym a peny

and

and he sayd vnto them: whose is this image and superscripcion? They sayd vnto him cesars, then he sayd vnto them. Geue therfore to Cesar, that which is cesars, and geue vnto God the which is goddes.

¶ The Pystel on the .xxiiii. Sonday after Trinity Sondaye the .i. Chappter to the Collossians. B

BRother, we cease not prayinge for you, and desyrynge that ye mighte be fulfilled with the knowledge of his wil in al wisdome and spiritual vnderstanding, that ye might walke worthy of the Lorde in all things that please: beyng fruteful in al good workes and encreasing in the knowledge of god stregthed wal might through his glorious power, vnto al pacience, & log sufferyng, with ioyfulnes in Jesus Christ our Lord.

¶ The Gospell on the .xxiiii. Sondaye after Trinity Sonday. The .ix. Chappter of Mathewe. C

WHyles Jesus spake vnto the people, beholde there came a certayne ruler, & worshypped him saying, my doughter is euen now deceased, but come and lay thy hand on her, and she shal liue, & Jesus arose and

and folowed him with his disciples, and behold a woman which was diseased wyth an issue of blood twelue yeres came behynde him, and touched the hem of hys vesture, & she said in her self. If I may touch but euen hys vesture only. I shalbe safe. Iesus tourned him about, & beheld her, saying: doughter be of good comfort, thy sayth hath made the safe, and she was made whole euen the same houre.

¶ The Pistell on the nert Sondaye before Aduent Sonday. Ieremias.xxxiii.

BRethren, beholde the dayes wyll come sayth the lorde, that I wil stear vp vnto Dauid a ryghteous brannch, and he shall raigne a kynge, and shallbe wyse, and shall do equity and iustice in the earthe, and in his dayes Iuda shall be safe, and Israell shal dwel without fear, & this is the name ỹ they shal cal hym, the Lord oure righteousnesse wherfore the dayes wyll come sayeth the Lorde that they shall saye no more, the Lorde liueth that brought the childrē of Israell out of the land of Egypt, but the lorde liueth whyche delyuered and brought the seede of the house of Israell, oute of the lande

land of the North, and from al landes whether I trust them, & they shal dwel in theyr owne land sayeth the lord God almighty.

¶ The Gospel on the next sonday before Aduent sonday. The. vi. cha. of Jhon

When Jesus lyfted vp hys eyes and saw a great company come vnto hym, said vnto Philip, whence shal we by bread that these might eat. This he said to proue hym, for he hym selfknew what he wold do Phylyp answered hym, two hundred penyworth of bread, are not sufficyent for them that euery man haue a lytle. Then sayd vn to one of hys dyscyples, Andrewe Symon Peters brother. There is a child here, whiche hath fyue barley loues and two fyshes, but what is that among so many? Jesus said make the people to sytte downe (there was much hay in the place) and the mē sat down in nomber about fyue thousand. Jesus toke the bread and gaue thankes and gaue to his dyscyples, and hys dyscyples to thē that wer set down, & lykewyse of the fyshes, asmuch as they wold, when they had eaten ynough he sayde vnto hys dyscyples, gather vp the broken meat that remayneth, that nothing

be

be lost. They gathered it together, and fyl-
led twelue baskettes wyth the broke meat,
of the fyue barley loues, and two fishes whi
che broken meat remayned vnto them that
had eaten. Then those men, when they had
sene the myracle that Jesus dyd, sayd. This
is of a truthe the same Prophet whych shal
come into the worlde.

¶ The Pystle on the Dedicacyon day
the. xxi. chapter of the Reuelacyon
of Saynte Jhon. A

IHon saw the holy citye newe Jerusalem
come down from god out of heaue prepa-
red as a bryde garnished for her husband
and I heard a great voyce from the throne,
saying. Behold ỹ tabernacle of God is wyth
men and he wyl dwel wyth them, and they
shall by hys people, and god hym selfe shall
be wyth theym, and be their God, and God
shall wype all teares from theyr eyes, and
there shalbe no more death neyther sorowe
neyther crying, neyther shall there be any
more payne, for the olde thynges are gone,
and he that satte vppon the seate sayde, be-
holde I wyll make al thynges newe.

Jesus

The gospel on the Dedicatyon day.

The.xix. Chapter of Luke.

IEsus entred in, and went thorow Jerico & behold ther was a mā named Zacheus & he was a ruler among the Publicanes and rych also and he made meanes to se Jesus, what he should be, and he could not for the preace, because he was of a low stature Wherfore he ran before, and ascēded vp into a wilde hygge tre to se him, for he would come ỹ same wai, and when Jesus came to the place, he loked vp and saw hym and said vnto hym, Zache, hastely come downe, for to day I must abyde at thy house, & quickly he came down, and receyned hym ioyfullye and when they sawe that, they all grudged saying, he is gon in, to tary with a man that is a synner, Zache stode forth and said vnto the Lord. Behold lord, the half of my goods I geue to the pore, and if I haue done anye man wrōg, I wyl restore hym four fold, Jesus said vnto him, this day is helth com vnto this house for asmuch as this same house is become the chylde of Abraham, for the son of man is come to seke and saue that which was lost.

FINIS.

Here begynneth the Pistles and Gospels, of the Sayntes.

¶ The Pistle on Andrewes daye.

The tenth Chapiter to the Romaines. ¶

BRethren, the beliefe of the heart iustifyeth, and to knowledge wyth the mouthe maketh a man safe. For the scrypture sayeth, who so euer beleueth on hym shall not be ashamed. There is no difference betwene the Iewe & the Gentyle. For one is Lorde of all whyche is rych vnto all that call vnto hym. For who so euer shall call on the name of the Lorde shall be safe. Howe shall they calon hym on whom they beleued not? Howe shall they beleue on hym, of whome they haue not heard? Howe shall they heare wythout a preacher and howe shall they preache except they be sent: As it is wrytten how beutyful are the fete of them, which bryng glad tydynges of peace, And bryng gladde tidinges of good thynges, but they haue not all obeyed to the Gospell. For Esayas sayeth, LORDE who shall beleue oure sayinges?

So then fayth commeth by hearyng, & hearyng commeth by the word of God. But I aske haue they not harde? No doubte, theyr sound went into al landes, & out theyr wordes into the endes of the world.

The Golspel on Saynt Andrewes day. The fourthe Chappter of Mathewe. ℭ

AS Jesus walked by the sea of Galyle he saw two brethren, Simon, which was called Peter and Andrewe hys brother castynge a net into the sea (for they were fyshers, and he sayd vnto them folow me, and I wyll make you fyshers of men. And they strayght way left theyr nets, and folowed hym. And he went forth frō thēce, and saw other two brethren. James the son of Zebede and Jhon his brother in the shyp with Zebede theyr father mendynge theyr nets, and called them, and they without taryng left the nettes, and theyr father, and folowed hym.

ℭ The Pystle on S. Nicholas day. Ec. xliiii

BEhold an excellēt prīest which is in his dayes pleased GOD and was founde ryghteous, and in time of wrath made an atonemente lyke to hym there is not

found

found, that kept the law of the moste hyest. And he was in couenaunte wyth hym and in hys flesh he wrote the couenaunt, and in tyme of temptacyon he was founde fayth-full. Therfore he made hym a couenaunte wyth an othe, that nacyons shoulde be blessed in his sight, and that he shoulde be multiplyed as the duste of the earthe he knewe hym in his blessynges, and gaue hym an inheritaunce and kept him thorow his merci that he found grace in the eyes of god. And euerlastyng couenaunte did he make hym & gaue him the offyce of ỹ hye prest he made hym happy in glory, in fayth, and in softnes he made hym holy & chose hym out of alle lew

¶ The Gospell on sayntt Nicholas day

Mathewe. xxv. B

IEsus sayd vnto his Disciples. A certayne man ready to take hys iourny to a straũge countrye called hys seruauntes to hym, & delyuered to them hys goods, and vnto one he gaue. v. talentes, to another. ii. and to another one to euery man after his habilite, and strayte way departed. Thē he that had receyued the fyue Talentes, wente and bestowed them, and wanne other fyue, lyke-

wyse he that receyued two gayned other.ii. but he that receyued one, went and dygged a pyt in the earth and hyd his maisters mony. After a long season, the lord of those seruaunts came and rekened wyth them. Thē came he that had receyued fyue talents and brought other fiue saying. Master thou delyueredst vnto me fyue talents, lo I haue gained wyth them fyue mo. Then his master sayd vnto hym, wel good seruant & faithfull thou hast ben faythful in lytel, I wyll make ỹ ruler ouer much. Enter into thy Masters ioy, also he that receyued two talentes, cam sayde, Master thou delyuered vnto me two talentes, lo I haue won two other w̄ them, and hys Master sayde vnto hym, well good seruaunt and faythful I wil make the ruler ouer much go in, into thy masters ioye.

¶ The Pystell on the Conceptyon of oure Lady. Ecclesiastice. xxiiii.

As a vyne, so brought I forth a sauour of swetenesse and my floures are the fruite of glorye and ryches. I am the Mother of beutyfull loue, and of feare, and of greatnesse, and of holye hoape. In me is all grace of lyfe and truthe, and in me is all hope

hoope of lyfe and vertue. Come vnto me all that desyre me, and be fylled wyth ỹ fruites that sprynge of me, for my spyryte is sweter then hony or hony comb, the remembrauce of me, is for euer, and euer. They that eate me shall honger the more, and they ỹ drinke me shall thurste the more he that harkneth to me, shal not be ashamed, and he that worketh by my counsel, shal not sinne, and they that bryngе into lyghte shall haue eternall lyfe.

¶ The Gospell on the Conceptyon of oure Lady the fyrst Chappter of Mathew. A

THys is the booke of the generacyon of Jesus Christe the sonne of Dauyd, the sonne also of Abraham. Abraham begate Isaac. Isaac begat Jacob. Jacob begat Judas, and hys brethrē. Judas begat Phares, and Saram of Thamar. Phares begat Esrom. Esram begate Aram. Aram begat Aminadab Aminadab begate Naasson. Naasson begat Salmō. Salmon begate Boos of Rahab. Boos beegate Obed of Ruthe. Obed beegate Jesse. Jesse beegate Dauid the kynge. Dauyd the kỹ ℞ GE begate

Salomon of her that was Uryes wyfe. Salomon begate Roboam. Roboam begate Abia. Abia begate Asa. Asa begate Iosophat. Iosophat begate Ioram. Ioram begat Ozias. Ozias begate Joatham. Joatham begat Achas. Achas begate Ezechias. Ezechias begate Manasses, Manasses begat Amon. Amon begate Josias. Josias begat Jechonias and hys brethren aboute the time that they wer caryed away to Babilō, and after they wer broughte to Babylon Jeconias begate Salathiel, Salathiel begate zorobabel, zorobabel begate Abiud. Abiud begat Eliachim Eliachim begate Azor. Azor begat Sadoc. Sadoc begate Achim. Achim begat Eliud. Eliud begate Eleasar. Eleasar. begat Mathan. Mathan begat Jacob. Jacob begat Joseph the husband of Mary, of whome was borne that Jesus whych is called christ

¶ The Pistle on saynt Thomas day the Apostle. The second Chappter to the Ephesians.

BRethren now are ye no more straungers, and forreners but Citizins with the saintes, and of the household of god and are bilt vpon the foundacion of the Apostles

postles and Prophets, Jesus Christ beinge the head corner stone, in whom euery buildinge coupled together, groeth vnto an holy temple in the Lord in whō ye are buylde together and made an habitacion for God in the spirite.

¶ The Gospell on saynt Thomas day, the Apostle. The xx. Chapter of Jhon. F

THomas one of the twelue called Didimus was not with them when Jesus came. The other disciples sayde vnto hym, we haue sene the Lord. And he sayde vnto them, except I se hys handes the print of the nayles, & put my fynger in the holes of the nayles, and thrust my hande into hys syde, I wyl not beleue, and after. viii. daies again, the disciples were within, and Thomas was wyth them. Jesus came whē the dores wer shut, and stode in the myds and sayd. Peace be with you. Then sayde he to Thomas, put in thy finger here and se my handes, and put forthe thy hand, and thrust it into my syde, and be not withoute faith but beleue. Thomas aunswered and sayde vnto him, my lord and my God. Jesus saide vnto him. Thomas because thou hast sene

me,

me, therfore hast thou beleued: Happye are they that haue not seen: & yet haue beleued.

¶ The Epystle on saynte Thomas of Canterburyes daye. The. v. chapter to the Hebrues. A

For euery hye preest that is taken from among men, is ordeined for men, in thinges pertaynynge to God, to offer gyftes and sacrifices for sinne, whych can haue cōpassyon on the ignorannte, and on thē that erre oute of the way, for as much as he himselfe also is compassed wyth infirmity. And for the same infyrmytyes sake, he is bound to offer for synnes, as well for hym selfe, as for the people. And no manne taketh honoure vnto hym self, but he that is called of God, as was Aaron. Euen so Christe also glorysyed not hym selfe, to be made the hye Pryeste: but he that sayde vnto hym, thou arte my sonne, thys daye haue I begotten the, glorysyed hym. As hee sayeth also in another place: thou art a Prieste for euer after the order of Melchisedech.

¶ The Gospell on Saynte Thomas of Canterburyes daye. The. xix. Chappter of Luke. ¶

A

A Certayne noble man wente into a far countrye, to receyue hym a kingdome and to come agayn. And he called hys ten seruauntes, and deliuered them .x. poũd sayinge vnto theym: Occuppye tyll I come. But his citezins hated him, and sent a message after hym: saying: we wil not haue this man to raigne ouer vs. And it came to passe that when he had receyued hys kyngdome, he returned, and cõmaunded these seruãtes to be called vnto hym, to whõ he had geuen the mony, to wete how much euery mã had dõne: Then came the fyrst, saying: Lord, thy pound hath gayned .x. pounde. And he sayde vnto him: wel ỹ good seruaũt: because ỹ hast ben faythful in a very litle thyng, haue thou auctholity ouer .x. cityes. And another cam saying: Lord, thy pound hath made .v. poũd And to the same he sayde: be thou ruler also ouer .v. cytyes. And another came, saying: lord (behold) here is thy poũd, whych I haue kepte in a napkyn: for I feared the, because thou arte a strayt man: thou takest vp that thou laidest not down, and reapest that thou dyddest not sowe. He sayeth vnto hym. Of thyne owne mouthe, wyll I iudge thee, thou

thou euyll seruaunte. Knewest thou that I am a strayte man, takynge vp, that I layed not downe, and reapyng that I did not sow And wherefore gauest thou not my monye into the bancke, and at my commyng I might haue requyred myne own wyth vauntage? And he sayd vnto them that stoode by: take from hym that pound, and geue it him that hath ten poũd. And they sayd vnto him lord, he hath ten pound. For I say vnto you that vnto euery one that hath, shalbe geuen (and he shall haue aboundaunce) and from hym that hath not shalbe taken away, euen that whych he hath. Moreouer, those myne enemies, (which wold not that I shuld rayn ouer them) bryng hither, and slee thē before me. And when he had thus spoken, he proceded forth, takynge hys iorney, to go vppe to Ierusalem.

¶ The Pystle on the Conuersion of Sainte Paule. The. ix. Chapter of the Actes of the Apostles.

SAule yet breathinge, oute threatnynges and slaughter against the disciples of the Lord, went vnto the hye preste, and desyred of him letters to Damascon, to the synagoges

nagoges that if he found any of this waye, whether they were men or womē, he might bryng them bound vnto Jerusalem. As he went on his iourny, it fortuned that he drue nye to Damascon, and sodēly ther shined about him a light frō heauen, & he fell to the earth & heard a voyce saying to him. Saule, Saule. Whye persecutest thou me? And he sayd what art ꝯ lord. The lord sayd, I am Jesus whō thou persecutest, it shalbe hard for the to kycke agaynst the prycke, he both trēblyng and astonyed said, lord what wilt thou haue me to do? And the lord sayd vnto him, aryse and go into the city, and it shalbe tolde the what thou shalt do. The men whych cōpanyed wyth him on his way, stode amased for they heard a voice, but saw no mā. Saul arose from the earth and when he had opened his eyes he saw no man. Then led they hym by the hand, and brought him into Damascon, and he was three dayes wythoute syght and neyther eat nor drāke. Ther was a certayn dyscyple at Damascon named Ananias to him spake the lord in a visiō, ananias. And he sayd behold, I am here Lorde. And the lorde sayd to hym arise and go into

the

the strete, which is called strayte, and seke in the house of Judas, after one Saul of the city of Tharsus, for behold he prayeth and hathe sene in a vysyon, a man named Ananias commynge in vnto hym, and puttinge hys handes on hym, that he myghte receiue hys syght Ananias answered, Lord I haue hearde by manye of thys man howe much harte he hathe done to thy sayntes at Jerusalem, and in thys place he hath auctholite of the hye prestes to bynde all that call on thy name. The Lorde sayde vnto hym. Go thy wayes, for hee is a chosen vessell vnto me to beare my name before the Gentiles and kynges, and the chyldren of Israel, for I wyll shewe hym howe greate thynges he muste suffer for my names sake. Ananyas wente hys way, and entred into the house, and put hys handes on hym, and sayde, brother Saule the Lord that appered vnto the in the waye as thou camest sente me vnto the that thou myghtest receyue thy syghte, and be fylled wyth the holy ghoste. And immedyatlye there fel from his eyes as it had bene scales and he receyued hys syght, and arose and was baptysed, and receyued meat

and

and was comforted. Then was Saule certayne dayes with the disciples which were at Damascon, and straycht way he preched Christ in the Synagoges how that he was the sonne of God. All that heard hym were amased and sayd, is not thys he that spoiled them whych calleo on thys name in Jerusalem: and come hyther for the entent that he should bryng them bound vnto the hye prestes: Saule encreased in strength, and confounded the Jewes whyche dwelled at Damascō affirming that this was very christe.

The Gospell on the Conuersion of Saynte Paule. The. xix. Chappter of Mathewe. D

PEter sayd vnto Jesus. Behold we haue forsaken all and folowed the, what shal we haue therefore? Jesus sayde vnto them, verelye I saye vnto you, that ye whiche haue followed me in the seconde generacyon (when the sonne of man shall sytte also vppon twelue seates, and iudge the twelue trybes of Israell, and who so euer forsaketh house or Brethren, or Systers, or Father, or Mother, or wyfe, or Chyldren, or lyuelode, for my names sake, the same shall

shall receiue an hondred fold, and shall inherite euerlastinge lyfe.

¶ The Pistle on Candelmas day. Mala. iii.

BEhold I sende my messenger whyche shall prepare the way before me, and sodenly shall the lord whō ye seke com vnto hys temple, and the messenger of the couenaunte whome ye desyre. Beholde, he commeth sayeth the Lorde Sabothe. Who shall indure in the day of hys commynge or who shall stand to behold him? For he is as trying fyre, and as the hearb that fullers scour wythall, and he shall syt trying & purging siluer, and shall purify the sonnes of leuy, and shal fine them as golde and syluer, & they shall brynge offeryng vnto the Lord of righteousnes, and the sacrifice of Juda and of Jerusalem, shalbe delicious vnto the lord as in the olde tyme, and in the yeares that were at the beginning.

¶ The Gospel on Candelmas day. The seconde Chappter of Luke. D.

WHen the time of the purificacion (after the lawe of Moyses) was come, they brought Jesus to Jerusalem, to preset hym to the lord, as it is wrytten in the law

of

of the Lord. Euery man childe that fyrste o-peneth the matrix, shalbe called holy to the Lord, and to offer as it is sayde in the lawe of the Lord, a payre of turtle Doues, or two yong Pigions, & behold ther was a mān Ie rusalē whose name was Simeō, & the same mā was iust & feared god, and lōged for the consolacion of Israel, and the holy goost was in him, & an answere was geuen him of the holy ghost, that he shuld not se death, before he had sene the lord Christ. And he came by inspiracion into the temple. And when the father and the mother brought in the childe Iesus, to do for hym after the custom of the law. Then tooke he hym vp in his armes & sayd. Lord now lettest thou thy seruaunt de part in peace according to thy promesse, for mine eyes haue sene the sauioure sent from the, whiche thou hast prepared before the face of all the people. A light to lyghten the Gentels, and the glory of thy people Israel.

¶ The. i. Pistle on. S. Mathias the apostles day, the. i. cha. of the actes of the apostles

¶ Peter stode vp in the myds of the Disciples and sayd (the nombre of the names wer about an hundred and twentye (ye men

men and brethren, thys scrypture must nedes be fulfylled, which the holy ghoste thorow the mouth of Dauid spake before of Iudas, which was guyde to them that toke Iesus, for he was nombred wyth vs, and obtayned felowshyp in thys ministracion, and he hath now possessed a plot of ground with the reward of iniquity, and whē he was hāged brast a sonder in the myddes, and all his bowels gushed out. As it is knowē vnto al ỹ inhabiters of Ierusalem. In so much that the field is called in theyr mother tōg, achel dema, that is to say the bloudye fielde. It is wrytten in the boke of Psalmas, his habitacion be voyd and no man be dwellyng therin, & hys byshoprike let another take. Wherfore of these men, whiche haue companyed wyth vs (all the tyme that the Lorde Iesus went in and oute amonge vs, begynnynge at the Baptysme of Ihon vnto the same daye that hee was taken vppe frome vs) muste one bee ordeyned to bee a wytnesse wyth vs of hys Resurrectyon. And they appoynted too Iosephe called Barsabas (whose surname was Iustus) and Mathyas,

and

and Mathias, and they prayed saying. Thou lorde which knowest the heartes of all men shewe whether thou hast chosen of these two that the one may take the rowme of thys mi nistracyon, and Apostleship from the whych Judas by transgressyon fell, that he myght go to hys owne place, and they gaue foorthe theyr lottes, and the lotte fell on Mathyas, & he was counted with the eleuen apostles.

¶ The gospell on saynt Mathyas day the Apostles day. The. xi. Chapiter of Mathewe. D.

THen Jesus answered and sayde I prayse the O father lord of heauen and earth, because thou hast hyd these thynges frō the wyse and prudent, and hast opened them vnto babes, euen so father, for so it pleaseth thee all thynges are gyuen vnto mee of my father, and no man knoweth the sonne, but the father, neyther knoweth any manne the father, saue the sonne and hee to whom the son will open hym. Come vnto me al ye that laboure & are laden, and I wyl ease you take my yoke on you & lern of me, for I am meke & lowli in hert, & ye shal find rest vnto youre soules

soules, for my yoke is easy, and my burthen is lyght.

¶ The Pistle of the Annuncyon of oure Ladye. Esaye. vii.

OUr Lord spake to Achas saying. Aske the a signe of the lord thy god, from a low beneathe: or from an hye aboue. But Achas answered. I wyll not aske, neyther wyl I tempt the Lord. Wherfore the lord sayd harkē ye of the house of Dauid. Is it so small a thynge for you to be greuous to men but that ye shuld also be paynfull vnto God, neuertheles yet the lord wil geue you a sygne. Behold a vyrgyn shalbe with childe and shal bear a sonne, and shal cal his name Emanuel. He shal eat butter and hony, that he may haue vnderstandyng to refuse the euil and to chose good.

The gospel of the Annunciacion of our La day. The. i. Chapter of Luke. ¶

AND in the syxt moneth the angell Gabryell was sent from God vnto a city named Nazareth to a vyrgyn spoused to a man whose name was Joseph of the house of Dauid, and the virgins name was Mary, and the angel wente in vnto her, and

sayde

sayd, hayle ful of grace, the lord is with the, blessed art thou among women. When she saw him she was abashed at his saying, and cast in her mynde, what maner of salutacō that should be. And the angel sayd vnto her feare not Mary: for thou hast founde grace wyth God, for thou shalte conceyue in thy wombe and shalt beare a sonne, and shalte call hys name Jesus. He shalbe greate, and shalbe called the sonne of the hyest, and the Lorde God shall geue vnto him the seate of hys father Dauid, and he shall raygne ouer the house of Jacob for euer, & of hys kyngedome shall be no end. Then sayd Mary vnto the angel, how shall thys be, seynge that I know not a mā? And the angel answered and sayde vnto her, the holy goste shall come vpon the, and the power of the hyest shal ouer shadow the. Therefore also that holye thing which shalbe borne, shallbe called the sonne of god, and mark thy cosen Elezabeth she hathe also conceyued a sonne in her olde age, and thys is the .vi. moneth to her whyche was called barain for wyth god shall nothing be vnpossible. Mary sayd beholde the handmayden of the Lord, be it vnto me euē

as thou hast sayde.

The Pistle on sayncte Georges day.

The fyrste Chapyter of James. A

My brethren, count it exceadynge ioye when ye fall into dyuers temptacyons for as much as ye know that the tryinge of your faythe bryngeth pacyence & lette pacience haue her perfite worke, that ye maye be perfyte and found that nothing be lackynge vnto you if any that is among you lacke wysedome, lette hym aske of god whyche geueth to all men indyfferentlye, and casteth no manne in the teethe, and it shalbe geuen hym, but let hym aske in faith and wauer not for he that doubteth is lyke the waues of the sea, tosse of the winde, and caryed with vyolence. Neyther let that man thynke that he shall receyue anye thyng of God. A wauerynge mynded man is vnstable in all hys wayes, let the brother of lowe degre reioyce in that he is exalted, and the ryche in that he is made lowe, for euen as the floudes of the grasse, shall he vanyshe away. The sonne ryseth wyth heat, and the grasse wyddereth, and hys floures falleth away and the beauty of the fashyon of it pe-

rysheth

rytheth, euen so shall the rych man pearish with his aboundaunce. Happy is the man ꝙ endureth in temptacion, for when he is tryed, he shall receyue the crowne of lyfe, whiche ꝙ Lord hath promysed to thē ꝙ loue hym

¶ The Gospell on Saynte Georges day.

The.xv. Chappter of Jhon. A

JEsus sayde vnto hys dyscypples, I am the true vyne, and my father is an husbande man, euery braūch that beareth not fruts in me, he wil take away, and euery braunch that beareth fruit wyl he pourg that it may bryng more fruit. Now are ye clean, by the meanes of the wordes which I haue spoken vnto you, byde in me, and let me bide in you as the braunch can not beare frute of it selfe, except it byde in the wyne: no more cā ye except ye abyde in me. I am the vyne, and ye are the braunches, he that abydeth in me, & I in hym ꝙ same bryngeth forth much fruit for without me can ye do nothinge if a man byde not in me, he is cast forth as a braunch and is widered and mē gather it, and cast it into the fyre, & it burneth if ye abyde in me, & my wordes also bide in you, aske what ye wyl, and it shall be geuen to you.

¶ The Pistle on s. marke the Euangelystes day. The. iiii. chapiter to the Ephesians. A

BRethren, vnto euery one of vs is geuē grace accordinge to the measure of the gyft of Christ, wherfore he sayeth, he is gon vp an hye, and hath led captiuity captiue, & hath geuen giftes vnto men. That he ascēded what meaneth it, but that he also discēded fyrst into the lowest partes of the earth He that discended, is eue the same also that ascended vp euen aboue all heauens, to fulfyl all thynges, and ỳ very same made some Apostles, some Prophets, some Euāgelist some shepheardes, some teachers that the Sayntes myght haue all thynges necessary to worke and Minister wythall, to the edifiing of the body of Christ, til we euen chone in the vnity of fayth and knowledge of the sonne of god grow vp vnto a perfitman, after the measure of age of the fulnes of christ The gospell on. s. Marke the Euangelystes daye. The. xv. Chappter of Jhon, A

I Am the true vine. &c. as it is wrytte word by word in the Gospel of. s. Georges day.

¶ The Pystle on Phylyp and James daye. Sapience. v.

Then

Then shall the ryghteous stande wyth greate constaunce agaynste them that vexed thē and toke away that they had labored for, when the wicked men shall se ȳ they shalbe troubled wyth horryble feare, and shall wonder at the sodain and vnloked for victory, and shall saye in them selues, repenting and sorowing for anguish of heart, These be they which we sometime mocked and iested on we wer out of oure wyts and thought their lyuynge madnesse and theyr end to be wythout honour, but behold how they are coūted among the children of god, & haue theyr enherytaunce amōg ȳ sayntes

¶ The Gospell on. S. Phylyp and James daye. The. xiiii. Chappter of Jhon. A

JEsus sayd to hys Dyscyples let not youre heartes be troubled, beleue in God, and beleue ye in me. In my fathers house are many mansions, if it were not so I woulde haue tolde you. I goo to prepare a place for you and if I gooe to prepare a place for you I wyll come agayne, and receyue you vnto my self, that wher I am, ther may be also, and whether I go ye know and the wai ye know: Thomas sayd vnto hym, lord we

knowe not whether thou goest. Also howe is it possyble for vs to knowe the waye? Jesus sayde vnto hym. I am the waye, the veritye, and the lyfe. No man commeth vnto the Father but by me, if ye had knowen me, ye had knowen my father also. And nowe ye knowe hym and ye haue seene him. Phylyp sayde vnto hym. Lorde shewe vs the father and it suffyseth vs. Jesus sayde vnto hym haue I bene so longe tyme wyth you and yet hast thou not known me. Phylip he that hath sene me, hath sene the father, and howe sayest thou then, shewe vs the father beleuest thou not that I am in the Father, and the father in me? The woordes that I speake vnto you, I speake not of mi self, but the father dwellynge in me, is he that dothe the workes, beleue me that I am the father and the father in me, at the least beleue me for the very workes sake. Verelye, verely, I say vnto you who so euer beleueth on me the workes that I doe, the same shall he do, and greater woorkes then these shall he do, because I go vnto my father and what so euer ye aske in my name, that wyl I do.

The

The Pystle on the inuencyon of the crosse.
The.v.Chappter to the Galathyans. B

BRethren, I haue truste towarde you in GOD, that ye wyl be none otherwyse mynded. He that troubleth you shall bear his iudgement, what so euer he be brethren if I yet preache Circumcisyon, whys do I then yet suffer persecutyon, for then had the offence whyche the crosse geueth ceased I wold to God they were sondred from you which trouble you, as manye as desyre with outward apperance to please earnally, they constrayn you to be circũcysed, only because they would not suffer persecucion wyth the crosse of Christ, for they them selues whych are circumcised kepe not the law but desire to haue you circumcysed that they myghte reioyse in your flesh. God forbyd ỹ I shoulde reioyse, but in the Crosse of oure Lorde Jesu Christe whereby the worlde is crucifyed as touchyng me, & I as cõcernyng the world

¶ The Gospel on the inuencion of the crosse
The.iii.Chappter of Jhon. A

THere was a man of the Pharyses named Nichodemus a ruler amonge the Jewes, he cam to Jesus by nyght & said vnto

vnto him. Master we know that thou art a teacher, whych is come from god, for noma could do such myracles as thou doest, except God wer wyth hym. Jesus answered & sayd vnto hym. Verely verely I say vnto the, except a man be born a newe, he can not se the kingdom of God: Nicodemus sayd vnto him how can a man be born when he is olde, can he enter into hys mothers body and be born again? Jesus answered. Verely verely I sai vnto the, except that a man be borne of water, and of the spirit, he cā not enter into the kyngdome of God. That which is borne of the flesh is flesh, & that whych is born of the spirit, is spyryt. Meruayl not that I sayde to the, ye must be born a new. The wind bloweth wher he lysteth, & thou heareſt hys soūd, but thou cāst not tel whēce he cometh & whither he goeth. So is euerye manne that is borne of the spyryte. Nichodemus aunswered and sayde vnto hym. Howe can theese thynges be? Jesus aunswered and sayde vnto hym. Arte thou a Mayster in Israell, and knowest not theese thynges. Verelye, verelye I saye vnto thée, wæ speake that wee knowe, and testyfye that wee haue

sene, & ye receyue not wytnes, if I haue told you earthlye thinges, & ye haue not beleued how shuld you beleue if I shoulde tel you of heauenly thynges? And no man hathe ascēded vp to heauen, but he that came downe frō heauen: that is to saye the sonne of man: whyche is in heauen. And as Moyses lyfted vp the serpent in wyldernes, euen so muste the sonne of man be lyfted vp, that no man which beleue in him pearyshe, but haue eternal lyfe.

¶ The Pystle on the Natiuitye of Sayncte Jhon Baptyste. Esaye. xlix.

THus sayth the Lorde. Harken ye Iles vnto me, and geue hede ye people that are a far, the lord called me oute of the womb, and made mencion of my name whē I was in my mothers bowels, and he made my mouth lyke a sharp sweard. In the shadow he led me wyth hys hand, and he made me as an excellent arow, and hyd in hys quiuer, and he sayd vnto me, thou art mi seruāt O Israel, in whō I wyl be glorysyed, and I sayd, I labor in vayn and spend my strength for nought & vnprofitably how be it my cauſ I commyt to the Lord my trauayl vnto my

god

god, and now sayth the lord that formed me in the wombe to be his seruaũt, and to turn Jacob vnto hym, behold I haue made the a lyght, that ỹ shuldest be saluacyo vnto thẽ of ỹ world kings shall se, & rulers shal stãd vp & shal worshyp, because of the lord whych is saythful & the holy of Israel hath chosẽ the.

The gospel on the Natiuity of s. Jhon Baptist. The fyrst chapiter of Luke. ℣

ELezabethes tyme was come that she should be delyuered and she brought forth a sonne: and her neyghbours, and her cosyns hard tel how the lord had shewed great mercy vpõ her, they reioysed with her. And it fortuned the eyght day they cam to circumcyse the chylde, & called hys name Zachary, after the name of hys father, and hys mother answered & sayde, not so: but he shalbe called Jhon. And they sayd vnto her There is none of thy kyn that is named wt thys name, and they made sygnes to hys father how he wolde haue hym called, & he asked for writing tables & wrote, sayinge: hys name is Jhon. And they mernailed al & hys mouth was opened immedyatlye, and hys tonge and he spake laudyng God, and feare came

came on all theym that dwelte nye, and all these thynges were noysed abrode throughout all the hilly contrey of Iewrye: & all ther that heard them layd them vp in their hartes, saying. What manner childe shall this be: & the hande of God was wyth hym, & hys his father Zacharias was filled with the holy ghost, and prophesied sayinge: Blessed be the Lord of Israell, for he hathe vysited and redemed his people.

¶ The Pistle on. S. Peter and Paules day.

The. xii. Cha. of the actes of the apostles

IN ỳ time Herod the king laid hãds on certain of ỳ congregacion to vex thẽ he killed James the brother of Jhon w̃ a swoard, & because he saw that it pleased the Iewes he proceded further, and toke Peter also. Thẽ wer ỳ dayes of ỳ swete bread, & whẽ he had caught him, he put him in priso, & delyuered him to. iiii. quaternios of soldiers to be kept entẽding after Easter to bring him forth to the people. Thẽ was Peter kept in pryson, but prayer was made wẽout any ceasing of ỳ cõgregacyõ vnto god for him, whẽ Herode woulde haue broughte hym oute vnto the people the same nyghte Peter slepte betwene

tweene two souldiours, bounde with two chaynes, & the kepers before the doze kepte the pryson, & behold the angell of the Lozde was there present, and lyght shyned in the lodge and smote Peter on the syde, & styred him vp saying. Aryse vp quickly, and then the chaynes fell of from hys handes, and the angell sayde vnto hym, gyrde thy selfe, and bynde on thy sandalles, and so he dyd and he sayd vnto hym caste on thy mantell aboute the and folow me, and he came and folowed hym, and wyst not that it was truth whiche was done by the angell, but thought he had seene a vysyon when they wer past the fyrste and the second watche, they came vnto the yron gate that ledeth vnto the citye, whyche opened to them by hys owne accorde. And they went out, and passed thorow one strete and by & by the angell departed from hym. And when Peter came to hym selfe, he said, now I know of a suretye that the lozde hath sent hys angel, and hathe delyuered me frō the handes of Herode and from all the wayting for of the people of the Jues.

¶ The Gospell on saynt Peter and Paules day. The. xvi. Chap. of Mathewe. ¶

When

VVhen Jesus came into the costes of ȳ cyty whych is called Cesarea Philippy he asked hys dyscyples sayeng, whome do men saye ý I sonne of manne am? They sayd, some say, that thou art Jhon Baptyst, some Helias, some Hieremias, or one of the Prophets. He sayd vnto them, but whome say ye that I am. Simon Peter answered & sayd. Thou art Christ the son of the lyuinge god. And Jesus answered and said vnto him Happy art thou Symon the sonne of Jonas for flesh and blud hath not opened vnto the that, but my father which is in heauen. And I say vnto the that thou art Peter, and vpō thys rocke I wyl buyld my congregacyon, & the gates of hel, shal not preuail agaynst it, & I wyl geue vnto the, the keyes of ý kyngdom of heauen, and what so euer thou bindest vpon earth shalbe bound in heanē, and what so euer thou louest on earthe, shallbe lowsed in heauen.

The Pistle on the commemoracyon of saint Paul. The. ii. chap. to the Galathyans. ℣

I Certify you brethren, that the gospel whi che was preached of me, was not after ȳ maner of mē, neyther receyued I it of mā

neyther

neyther was I taught it, but receyued it by the Reuelacyon of Jesus Christe: ye haue hard of my cõuersacyon in tymes past in the Jewes wayes, how that beyond measure I persecuted the cõgregacyon of god, and spoyled it, & preuayled in the Jewes law, aboue many of my cõpanyons, which wer of mine own nacyon, & was asmuche more fernente meinteyner of the tradycyons of the elders but when it pleased God, whych separated me frõ my mothers wõb, and called me by hys grace, for to declare hys son by me that I shuld preach him among the heathen, immediytly I cõmened not of the mater with flesh & blud, neyther returned he to Jerusalẽ to thẽ which were Apostles before me, but went my wayes into Arabia, & came again vnto Damasco. Then after thre yeres I returned to Jerusalem to se Peter, and abode wyth hym. xv. dates none other of the Apostles saw I, saue James the lordes brother, the thynges whyche I wryte beholde, God knoweth I lye not. After that I wente into the costes of Siria and Cilicia, and was vnknown as touchyng my person vnto the cõgregacyons of Jewry whych wer in christ,

but

but they heard only, that he whych persecu
ted vs in time past, now preacheth ỹ fauth
whych before he destroyed, and they glory-
fyed God on my behalf.

¶ The gospel on the commemoracyon off.
Paule. The.xix. Chapter of Mathew. D

PEter sayd vnto Jesus, behold we haue
&c. ye shall fynde thys Gospell on the
conuersion of saynte Paule.

¶ The Pystle on Relike Sondaye
Ecclesiastice. xliii.

THese are men of mercy, whose ryghte-
ousnes are not forgotten. Goodnesse a-
bideth with the seede of thē, their kins-
folke are an holye enherytaunce, and their
sede hath stand in witnesses, & the sonnes of
thē abyde vnto the worldes ende for thē, the
generacion of them, and the glorye of them
shal not be lefte, their bodies are buryed in
peace, & their names shal liue in ỹ worlde
all people shal tel the wisdom of them, and
all the congregacyon of sayntes shal shewe
the laude of them.

The gospel on relike sōday. v. cha. of ma A

WHē Jesus saw the people he went vp
into a Mountayne & when he was set
hys

hys dyscypples came vnto him, and he openeth hys mouth and taught the, sayinge: Blessed are the pore in spyryt, for theyrs is the kingdom of heauen. Blessed are they that mo[u]rne for they shall be comforted. Blessed are the meke, for they shal enheryt the earth. Blessed are they whyche hunger and thurste for ryghtousnes, for they shalbe fylled. Blessed are the mercyful, for they shal obtain mercy. Blessed are the pure in hart for they shal se God. Blessed are ỹ maintainers of peace for they shall be called the children of God. Blessed are they whych suffer persecucyon for ryghtousnes sake, for theyrs is ỹ kyngdõe of heauen. Blessed are ye when me shal reuyle you, and persecute you, and shal falsly say all maner of euyl sayings agaynst you for my sake. Reioyce and be glad for greate is your reward in heauen.

¶ The Pystle on S. Margarets daye.

O Lord my God thou hast exalted my habitacyon vpõ the earth ℟ I haue praied for death to com, I haue called the lord, the father of my lorde, that he forsake me not in the day of my tribulacyon. And in the time of proud men wythout help I shall laud thy name

name diligently. & shal prayse it in confessyō & my prayer is hard, thou hast deliuered me from perdicion and from a wycked tyme. Therfore o lord my god, I shal confesse and geue laude vnto thy name.

¶ The Gospell on S. Margarets day.

The. xiii. Chapter of Mathew. G

IEsus sayd vnto his Disciples. The kingdome of heauen is lyke vnto a treasure hyd in the field, the whych a man found, and hyd it, and for ioy therof, goeth & selleth all that he hath, and byeth ỳ felde. Agayn ỳ kyngdom of heauen is lyke vnto a marchāt sekyng after good Perles, whych when he had found one precyous Perle, wente & sold al that he had & bought it. Again the kingdō of heauen is lyke vnto a net casste into ỳ sea that gathereth of al kynd of fyshes, whyche when it is ful, mē draw to land, and syt and gather the good into theyr vessels & cast the bad away. So shal it be at thende of ỳ world The angels shal come and seuer the bad frō the good, & shal cast thē into a furnes of fire ther shalbe waylyng & gnasshynge of tethe. Jesus sayd vnto thē, haue ye vnderstanded all these thynges: They sayde ye syr. Then

sayd he vnto them, therfore euerye Scrybe which is taught vnto the kingdōe, is like an housholder, which bryngeth forth out of his treasure, thynges both newe and olde.

The Pistle on Marye Magdalens daye. Proverbes. xxxi.

A Womā of power and verity, if a man could finde, the valuē of her wer far a boue pearles. The hart of her husbād trusteth in her, ỹ he nedeth no spoyles. She sought wol & flax and dyd as her handes serued her. She is lyke a marchauntes shyp ỹ bryngeth her vitailes from far. She ryseth yer day and geueth meat to her housholde, & fode to her maidens. She cōsidered a groūd and boughte it, and of the fruite of her handes planted a Vyne. She gyrde her loynes wyth strengthe and couraged her armes. She perceyued that her hulwyfry was profytable, and therfore dyd not put out her cādell by nyghte. She sette her syngers to the spyndle and her hande caughte holde on the dystaffe. She openeth her handes to the nedy. She feared not, leaste the cold and snow shoulde hurte her house, for all her housholde were double clothed. She made her gaye

ornai

ornamentes, of silke and purple was her apparell. Her husband was had in honoure in the gates, as he sate wyth the elders of the lande. She made linnen and solde it, and delyuered a gyrdle to the Marchant. Strēgth and glorye were her raymente, & she laughed in the latter daies. She opened her mouthe wyth wysdome and the lawe of ryghteousnesse was on her tonge. She had an eye to her housholde and eate not breade ydle. Her chyldren arose and blessed her and her husbande commended her. Many Doughters haue done excellentlye, but thou passed them all. Fauoure is a deceyuable thing and beautye is vanytye, but a woman that feareth God shalbe praised. Geue her of the frute of her handes, and lette her woorkes prayse her in thegates.

¶ The Gospell on Marye Magdaleynes daye. The seuenthe Chapter of Luke. C

ONe of the Pharises desired Iesus that he woulde eate wyth hym, and he came into the Pharyses house, and sate downe to meate.

And beholde a woman in that cityе whyche was a sinner, assone as she knew that Jesus sate at meat in the Pharises house, she brought an Alabaster box of oyntment, and she stode at hys fete behynde hym weping and began to wash hys fete wyth teares, and dyd wype them wyth the heares of her hed and kyssed his feete, and annoynted them wyth oyntment. When the Pharise whyche had him to hys house saw that he spake wythin hym selfe saying, if this man wer a Prophet, he wold surely haue knowen who and what maner woman this is, which touched him, for she is a sinner. And Jesus answered and sayd vnto hym, Simon I haue somwhat to say vnto the, and he sayde. Mayster saye on. Ther was a certain lender which had two detters, the one ought fyue hondred pense, and the other fifty. When they had nothing to pay he forgaue them both. Whych of thē tell me wyll loue hym most? Simon answered and sayd. I suppose that he to whom he forgaue most, and he sayd vnto hym, Thou hast truely iudged. And he turned to ỹ woman, and sayde vnto Symon. Seest thou thys woman, I entred into thy house, and

thou

thou gauest me no water to my feete, but she hath washte my feete wyth teares, and wyped them wyth the heares of her heade. Thou gauest me no kysse, but she sence the time I came in, hath not ceased to kysse my fete. My head wyth oyle thou dydest not anoynt, and she hath anointed my feete with ointment. Wherfore I say vnto the, many sinnes are forgeuen her, because she loued much. To whome lesse is forgeuē, the same dothe lesse loue. And he sayde vnto her, thy sinnes are forgeuen the. And they that sate at meat with him, began to saye wythin thē selues. Who is thys which forgeue the euē sinnes, and he sayd to the womā. Thy faith hath saued the, go in peace.

¶ The Pystle on S. Iames day the Apostle the second chapter to the Ephesias.

BRethren, nowe ye are no more straungers and forreners, but Citezins wyth the sayntes and of the houshold of god, and are bylt vpon the foundacyon of the apostles and Prophets. Iesus Christ beynge the head corner stone, in whom euery buildinge coupled together, groweth vnto an holye temple in the Lord, in whome ye also

are

are bylte together and made an habitacion for God in the spirite.

¶ The Gospell on Saynte Iames daye the Apostle. The. xx. Chappter of Mathew. ¶

There came to Iesus the mother of Zebedes chyldren wyth her sonnes, worshyppynge hym, and desyrynge a certayne thyng of hym, he sayd vnto her, what wylt thou haue, she sayde vnto him. Graūt that these my two sonnes maye syt one on thy ryghte hande, and the other on thy leste hande, in thy kyngdome. Iesus answered & sayde, ye wote not what ye aske. Are ye able to drynke of the cup that I shall drynck of and to be baptised with the baptyme that I shalbe baptised wyth? They aunswered to him. That we are. He sayd vnto thē, ye shal drinke of my cup, and shalbe baptised wyth the baptim that I shalbe baptised with, but to syt on my ryght hand, and on my left hād is not mine to geue, but to them for whome it is prepared of my father.

¶ The Pystle on Saynt Annes daye.

A Woman of power and veritye. &c. ye shall fynde thys Pistle on saynt Mary Magdalens daye.

The

¶The Gospell on saynte Annes daye. The fyrste Chappter of Mathewe. A

THis is the booke of the generacyon.&c. Ye shall fynde thys Gospel on the Conception of our Lady.

¶The Pistle on S.Peters day ad vincula. The.xii.cha.of the Actes of the apostles ¶

WHen Peter came out of pryſō he came to the house of Marye ỹ Mother of one Jhon,which was called Marke, wher many wer gathered together in prayer. As Peter knocked at the entry doze,a damesel came forth to harken,named Rhoda, & whē she knew Peters voice, she opened not the entry for gladnes,but ran in,and told howe Peter stode before the entry and they sayd vnto her,thou arte mad,and she boze them down,that it was euen so.Then sayd they, it is hys angel.Peter continued knockynge whē they had opened the doze,and saw him they were astonyed, he beckned vnto them wyth the hand to hold theyr peace, and told them by what meanes the Lorde broughte hym oute of Pryson.

¶The gospel on saint Peters day ad vincula.The.xvi.Chapiter of Mathewe. B

When

When Jesus came into the coostes. &c. ye shall fynde thys Gospell on Sayncte Peters and Paules day.

¶ The Pistle on the Transfiguracyon of oure Lord. The seconde Pistle of Peter and the fyrste Chapyter.

MOst dear beloued brethren we folowed not decepuable fables when we opened vnto you the power, and cõmynge of our Lord Jesus Chryst, but with our eyes we saw hys mateslty. Euen thẽ verelye, when he receyued of God the father, honour and glory, and when ther cam such a voyce to hym, from that excellent glorye. Thys is my deare beloued sonne, in whom I haue delyte, heare hym. Thys voyce we hearde when it came from heauen, beynge wyth hym in the holy Mounte we haue also ryght sure word of prophesye, wherunto if we take hede as vnto a lyghte that shyneth in a darke place, ye do well vntyll the daye dawne and the day star aryse in your harts.

¶ The Gospell on the Transfyguracyon of our Lord. The. xvii. chap. of Mathew.

JEsus tooke Peter and James and Jhon hys brother and brought them vp into an hye

hye mountayne oute of the waye, and was transfygured before them, and his face dyd shyne as the sonne, and hys clothes wer as whyte as the lyght. And behold, ther appered vnto them Moyses and Helyas, talking with him. Then answered Peter and sayde to Jesus. Maister here is good being for vs, if thou wylt, let vs make here. iii. tabernacles, one for the and one for Moises, & one for Helias while he yet spake, behold a bright cloud shadowed them, and behold there came a voyce out of the cloud and said. This is my dear sonne in whome I delyte, heare hym. And when the Disciples hearde that, they fell flat vpon theyr faces, & were sore afrayd. And Jesus came and touched them and sayd aryse and be not afrayd, then lifted they vp theyr eyes and saw no man but Jesus only. And as they came down from the mountayne. Jesus charged them saying, see that ye shewe the vysion to no man tyll the sonne of man be rysen agayne from deathe.

¶ The Pistle in the feast of the name of Jesus. The, iiii. chap. of the Actes of ỹ apo. A Peter ful of the holy gost sayd. Ye rulers of the people and elders of Israel, if we

thys

this day be exampned of the good dede don to the sicke mā by what meanes he is made hole, be it knowen vnto you al, and to al the people of Israell that in the name of Iesus Christ of Nazareth, whom ye crucified, and whō god rayled from death agayn, thys mā standeth here present before you hole, thys is the stone cast aside of you builders which is set in the chefe place of the corner, nether is there saluacyon in any other, nor yet also is there any other name geuen to mē wher in we must be saued.

¶ The Gospell in the feaste of the name of Iesus. The fyrste Chappter of Mathew. D

THe aungel of God appeared to Ioseph in slepe saying. Ioseph the sonne of Dauid, feare not to take vnto the Marye thy wyfe, for that which is conceiued in her is of the holy ghost. She shall bryng forth a sonne, and thou shalt call hys name Iesus, for he shal saue his people from theyr sinnes All thys was doone to fulfyll that whyche was spoken of oure Lorde by the Prophete sayinge. Beholde a maid shalbe with childe and shall brynge foorthe a sonne, and they shall call hys name Emanuell, whiche is by interpre

interpretacyon, God wyth vs.

¶ The Pistle on. S. Laurence daye, the. ii. Epystle to the Corinthias. The. ix. cha B

BRethren, he whiche soweth little, shall reape lytell, and he that soweth plenteously shal reape plenteously, and let euery man do according as he hath purposed in hys hart, not grudgingly, or of necessitye, for God loueth a chearful geuer, god is able to make you riche in all grace, that ye in all thynges hauing sufficiente vnto the vttermost may be rich vnto all maner good workes, as it is writtē. He hathe sparsed abrode and hath geuen to the poore, his righteousnes remaynceth for euer. He that syndeth ȳ sower seede shall mynyster breade for foode and shall multiply your seede and encrease the frutes of your ryghteousnes.

¶ The Gospell on Saynte Laurence daye.

The. xii. Chapyter of Jhon. D

IEsus sayde vnto his Dyscyples. Uerelye, verely, I say vnto you except the wheate corne fal into the groud & dye, it bideth alone, if it dye it bryngeth forth much frute. he that loueth hys life shal destroy it, and he that hateth hys lyfe in thys world, shal kepe

it

it vnto the life eternal, if any man minyster vnto me, let him folow me, and wher I am, there shall also my minister be, & if any mā minyster vnto me, hym wyll my father honour whych is in heauen.

¶ The Pistle on the Assumpcyon of our Ladye. Ecclesiastice. xxiiii.

IN all those thynges I soughte rest: and in some mannes enherytaunce wold I haue dwelt. Then the creatures of all thynges commaunded and sayde vnto me: & he that created me did set my tabernacle at reaste, & sayd vnto me: Dwel in Jacob, & haue thine enheritaunce in Israell, and rote thy self among mine elect. From the beginning, and before the world was I created, and vnto ỹ worlde to come wyll I not cease: and before hym haue I ministred in the holye congre- and so in Sion was I setled, and in the holy city likewise I rested and in Jerusalem was my power. And I roted myself in an honorable people, which are the lordes part, & he theyr enheritaunce, & among the multitude of saintes I held me fast. As a cedre tre was I lyft vp in Lybanó, and as a Cypres tre in Mount Hermó. As a Palme tree was I exalted

alted in Cades, and as rose plantes in Jericho. As a beautiful Olyue tree in the feldes and as a Playntayn tree was I exalted vpō the waters. In the stretes. I gaue an odour as Synamō & Balm ẏ smelleth well, & gaue an odoure of swetenes as perfyte Myrre.

¶ The Gospell on the Assumpcion of our Lady. The. x. Cha. of Luke G

IEsus entred into a certayne castell. And a certain womā named Martha, receiued him into her house: and this woman had a sister called Mary, which sat at Jesus fete and hard Jesus preaching. Martha was cōbred about much seruing, and stode & sayde: Master dost thou not care, that my Syster hath left me to minister alone: byd her therfore that she help me. And Jesus answered and sayd vnto her. Martha. Martha. Thou carest and art troubled about many things verely one is nedeful. Mari hath chose ẏ best part which shal not be taken away frō her.

¶ The Pistle on. S. Bartylmewes day, the second Chapiter to the Ephesians. D

NOw ye are no more straungers. &c. ye shall fynde thys Pystle on. S. James the Apostle.

The

¶ The Gospell on S. Bartylmewes daye.

The.xxii.Chappter of Luke. ¶

THere was a stryfe amonge the Dyscyples of Jesus, which of them should be taken for the greatest, and he sayd vnto them, the kynges of the gentiles raign ouer them, and they that bear rule ouer thē are called gracious Lordes, but ye shall not be so, but he that is greatest amōg you shalbe as the yongest, and he that is chief shalbe as the mynyster for whether is greater, he that sytteth at meat or he that serueth, is not he ỹ sitteth at meat: And I am amonge you as he that ministreth, ye ar they which haue bydden wyth me in my temptacions, and I appoynt vnto you a kingdome as my father hath appoynted to me that ye may eate and drynke at my table in my kingdom, & syt on seates & iudge the.xii.tribes of Israell.

¶ The Pistle on the Decolacyon of laynte Jhon. Prouerbes.x.

THe lokyng of iust mē, is gladnes, & the hope of wicked mē shal pearishe. The strēgth of a simple mā, is the wayes of the Lord, & feare to thē ỹ worke euill. The iust mā shal not be moued for euer, and wicked

men

mē shalnot dwel vpon ỹ earth. The mouth of a iust man bryngeth forth wisdome, and the tonge of euyll men shall perysshe. The lyps of a iuste man considereth pleasaunte thynges, and the mouth of wycked mē froward thinges. The simplicity of iuste men shal dyrect them, and the supplantacion of euyl men shall destroye them. The righteousnes of ryghteous men, shal delyuer thē and the wicked men shallbe taken in theyr awaytes. The iuste man is deliuered from heauines, and the wicked man shalbe taken for hym. A dessembler deceyueth his frend wyth the mouthe and the iuste man shalbe deliuered with science. A citye shalbe exalted in the goodes of iust men and laud shalbe in the losse of wicked men. A city shalbe exalted in the blessyng of iust men.

The gospel on the Decol. of s. Jhon. mar. vi

HErod ỹ kyng him self sēt forth and toke Jhon and bound hym and caste him in pryso, for Herodias sake, which was his brother Philyppes wyfe. For he had maried her. Jhon sayde vnto Herode. It is not lawefull for the to haue thy brothers wife. Herodias layde wayte for hym, and woulde

haue

haue killed him, but she could not. For Herod feared Jhon, knowyng ý he was a iuste man, and an holy, and gaue him reuerēce, & when he hard hym, he dyd many thinges & hard hym gladly. And when conuenīēt day was come Herode on hys byrth daye made a supper to the Lordes, Captaynes, & chefe estates of Galile. And the doughter of the same Herodias came in and daunsed, & pleased Herode and them that sate at borde also Then the kyng sayd vnto the mayden, aske of me what thou wilt, and I wyl geue it the and he sware vnto her, what so euer ý shalt aske of me, I wyll geue it the, euen vnto toe one half of my kingdom. And she wēt forth, and said to her mother what shal I aske and she sayd vnto her Jhon Baptist hed. And she came in straight waye with haste vnto the kyng and asked saying, I wyl that thou geuest me by and by in a dish, the head of Jhō Baptist. And the king was sory. Yet for his othes sake, and for theyr sakes which sate at supper also, he wold not put her beside her purpose. And immedyatly the king sent the hangmā, & commaunded his hed to be brought in, and he wente & beheaded hym in the

prison

pryſon & brought his head in a diſh and gaue it to the mayden, and the mayden gaue it to her mother. When his Diſcyples heard of it, they came and toke vp hys body, and put it in a tombe.

¶ The pyſtle on the Natiuity of our Ladye.

AS a vyne ſo brought I forth ſauour. &c ye ſhall fynde thys Pyſtle on the Conceptyon of our Lady.

¶ The goſpel on the Natiuity of our Lady.

The fyrſt Chappter of Mathewe. A

THis is the boke of the generacion of Ieſus. &c. ye ſhall fynde thys goſpel on the Conception of our Ladye.

¶ The Pyſtle on the Exaltacio of the croſſe

The. v. chapt. to the Galathians: B

I haue truſt towarde you in God. &c. ye ſhall fynde thys Pyſtle on the Innencyon of the croſſe.

The Goſpell on the Exaltacion of the croſſe

The. xii. Chapter of Jhon. E

IEſus ſayd vnto the people of the Iewes, now is the iudgement of this world now ſhal the Prynce of this world be caſt out. And I (if I were lyft vp from the earth) wil drawe all men vnto me. Thys ſayde Ieſus

signifying what death he shoulde dye. The people answered hym. We haue heard of the law that Christ bideth euer: And howe sayest thou then ẏ the sonne of mā must be lyft vp. Who is ẏ son of man: Iesus said vnto them yet a litle while is the lyghte wyth you, walk while ye haue light least the darknes come on you. He that walketh in ẏ darknes woteth not whether he goeth. But whyle yé haue lighte, beleue on the lighte, that ye maye be the chyldren of lyght.

The Pistle on. s. Mathewes daye Apostle.

The similitude of the faces of the foure beastes. The face of a mā, and the face of a Lion, on the righthād of the four of thē And the face of an Eagle aboue them four. And theyr faces, & theyr wynges stretched out aboue an hye. Eche had. ii. winges coupled together, and. ii. that couered theyr bodyes, and they wente all straycht forward, and whyther they had lust to goe, thyther they wente and tourned not backe agayne in their goinge. And the similytude of the beastes, and the fashyon of theym was as burnynge coles of fyre and ashyrebrandes, walkynge betwene the beastes, and the fire

dyd

dyd shyne, and oute of the fyre proceaded lyghtnynge, and the beastes ran and returned after the fashion of lightninge.

¶ The Gospel on Saynte Mathewes daye the Apostle. The.ix. Chapyter of Mathewe. B

When Jesus wente forthe he sawe a mā. receiuinge of a custome, named Mathewe, and sayde vnto hym, folow me and he arose and folowed hym. And it came to passe, that Jesus sate at meat in ỳ house behold many Publicanes and sinners came and sate downe also wyth Jesus & hys dyscyples. When the Pharyses had perceiued that, they sayde to hys Wiscyples, whye eateth your Mayster wyth Publycanes and synners? When Jesus hearde that, he sayde to them. The whole nede not the Physicion but they that are sycke. Go and learn what that meaneth. I haue pleasure in mercye, and not in offerynge, for I am not come to call the ryghteous but the synners too repentaunce.

¶ The Epistel on saynte Myghels day. The fyrst Chapiter of the Reuelacyon of Saynte Jhon. A

IEsus sent and shewed by his angell vnto hys seruaunt Jhon which bore recorde of the word of God, and of the testimonye of Jesus Christ and of al thynges that he saw. Happye is he that heareth and readeth the wordes of the prophesy, & kepe those thinges whych are written therin, for the time is at hand. Jhon to the .vii. congregation in Asia Grace be with you and peace frō him which is and which was, & the which is to come, & from the .vii. spirytes, which are present before hys throne, and frō Jesus Christ which is a faythful wytnes & fyrst begotten of the dead, and lord ouer the kinges of the earthe vnto him that loued vs, washed vs frō our sinnes, in hys owne bloud.

¶ The Gospell on sayncte Myghels day, the .xviii. Chapyter of Mathewe. A

THe disciples came vnto Jesus sayinge, who is the greatest in the kyngdome of heauen: Jesus called a childe vnto him and set him in the middes of them and sayd, verely I say vnto you, except ye turne & become as children, ye can not enter into the kyngdom of heauen. Who so euer therfore shal submyt hym self as thys childe, he is ÿ

greatest

greatest in the kyngdō of heauen. And who so euer receiueth such a chyld in my name, receyueth me, but whoso euer offendone of these lyttle ones, whyche beleueth in me, it wer better for hym that a milstone wer hāged about hys necke, & that he wer drouned in the depth of the sea. Wo be vnto ỹ world, because of offences, how be it it can not be auoyded, neuertheless wo be to the man by whome the offence commeth. Wherfore if thy hand or thy fote geue the an occasyon of euyl, cut hym of, & cast hym frō the, it is better for the to enter into life halt or maimed rather then thou shuldest hauyng two hāds or two fete, be cast into the euerlasting fire. And if also thyne eye offend the, pluck hym out and cast hym from the. It is better for ỹ to enter into lyfe wyth one eye, thē hauyng two eyes to be cast into hell fyre. See that ye despise not one of these lytle ones. For I say vnto you, ỹ in heauen theyr angels, beholde the face of my father whych is in heauen.

¶ The Pystle on the translacyon of Sainte Edward the kyng and confessour.

The iust mā wyll geue hys hart & watch in the mornyng to the lord which made

him, and wil pray in the sighte of the moste higheste. He wyl open his mouth in prayer, & wil pray for his sinnes. And if ỹ great lorde wyl, he wil fulfil hym wyth the spirit of vnderstandyng, & he wyl shewe forthe the eloquẽce of his wisdõe of swete shoures & wyll knowledge to the Lord in prayer, & he wyll dyrect his counsel & discypleu, and wyl haue coũsel in secrete thinges, and he shal speake openly, the disciple of his doctrine and shall glory in the Testament of the Lord. Manye men shal praise his wisdõ, and it shall not be done away vnto the worldes end. His remẽbraunce shal not go away, & his name shall be requyred from generatiõ to generacion.

¶ The Gospell on the translation of S. Edward the king, & confessour. xi. cha. of Luke.

IEsus sayde vnto his Disciples: No man lighteth a candel, & putteth it in a preuye place, nether vnder a bushel, but on a cãdelsticke that they that come in, maye see light. The light of thy bodye is thine eye. Therfore when thine eye is single, then is all thy bodye ful of light, but if thyne eye be euyll, then shall all the body be full of darknes. Take hede therfore that ỹ light which

is

is in the, be not darknes, for if all the body shalbe light hauing no part darke, thē shall all be full of lyghte, euen as when a candell doth light the with his brightnes.

¶ The Pistle on Saynte Luke the Euangelistes daye.

The similitude of the faces. &c. ye shall fynde thys pistle on Saynt Mathewes daye the Apostle.

¶ The Gospel on s. Luke the Euangelists daye. The. x. Chappter of Luke. A

Our Lord apointed other seuenty also and sente thē two and two before hys face, into euerye city & place, whether he hym self wold come. And sayd vnto thē, the harueste is great, but the labourers are fewe, praye therfore the lord of the harueste to send forthe hys labourers into hys harueste. Go your wayes, behold I send you forth as Lambes among wolues. Beare no wallet nether scrip nor shoes, & salute no mā by ȳ way. In what so euer house ye enter in first say, peace be to this house. And if the sonne of peace be ther, your peace shal rest on him if not it shal return to you again, & in ȳ same house tarye styll eatynge and drynckynge

such

such as they haue, for the labourers is worthy of hys reward.

¶ The Pistle on the .xi. thousād virgins day

THow kayre is a chast generacyon with charity, the memory of it is immortal for it is known to god & man, and whē it is present, they folow it, and desyre it, whē it leadeth thē, and it tryumpheth crowned euerlastyngly, ouercomyng of batayles vndefyled, a greate multitude of wycked men shal not be profytable & euyl plants shal not bring forth hiest trees, nether shal set a sure ground, and if they spring in time in bowes they shalbe vnsure put, they shall be moued with the wynde & shall be plucked vp w̄ the vehemēcy of the wynd, the vnperfit bowes shalbe broken, and the frute of them shalbe vnprofytable and bytter to eat, and profitable to nothyng, and all the children whyche shalbe born to wycked men, are wytnes of wyckednes agaynst theyr parentes in theyr interrogacyon the iust man shalbe in rest, if he be occupyed wyth deathe.

¶ The Gospell on the leuen thousand vyrgyns daye. The .xv. Chappter of Mathewe. A

Jesus

IEsus sayd to hys disciples. The kyngdom of heauen is lykened to.x. Vyrgyns, whyche toke theyr lampes and went to mete ỹ brydegrome, and fyue of them wer folysh, & fyue were wyse? The foles toke their lãpes but toke no oyle wyth theym, but the wyse toke oyle wyth them in theyr vessels wyth theyr lampes also. Whyle the brydegrome taryed all slõbred and slept, and euẽ at mydnyght ther was a cry made, behold ỹ bridegrome cometh. Go and mete hym. Then al those vyrgins arose and prepared their lãps And the folysh sayd vnto the wyse, geue vs of your oyl for our lãpes go out, but ỹ wise answered saying, not so: least there be not ynoughe for vs and you, but go rather to thẽ that sel, and bye for your selues, in conclusyon whyle they went to bye, the bridegrome came, and they ỹ wer redy went in wt hym to the weddyng, and the gate was shut vp. Afterward came also other vyrgins, saying Master, Master, open to vs, but he answered & sayd. Verely I say vnto you, I knowe you not, loke that you watch therfor, for ye knowe neyther the daye nor yet the houre when the sonne of man shall come.

The

¶The Pystle on Simon and Judes daye.
The.viii.chapyter to the Romaynes. ℭ

BRethren, ye know wel that all thinges worke for the best vnto them that loue God whiche also are called of purpose, for those whych he knew before, he also ordeyned before, that they shuld be lyke fashioned vnto the shape of his sonne, ẏ he might be the fyrst begotten sone amog many brethren. Moreouer which he apointed before thē also he called, and which he called, them also he iustifyed, & whych he iustifyed, them also he glorifyed. What shall we thē say vnto these thynges, if God be on our side: who can be agaynste vs, whyche spared not hys own sonne but gaue hym for vs al, how shal he not wyth hym geue vs all thynges also? Who shall lay anye thynge to the charge of gods chosen? It is God that iustifyeth, who then shall condempne, It is Christe whych is deade, yea rather whyche is rysen agayn whyche is also on the ryghte hande of God, and maketh intercessyon for vs: Who shall seperate vs from Goddes loue? Shall Tribulacyon? or Anguyshe, or Persecucyon, other Honger, eyther nakednesse,

nes, eyther Parell: eyther swearde, as it is wrytten, for thy sake are we kylled all daye longe and are counted as sheepe appoynted to be slayne. Neuertheless in al these thinges we ouercome strongly thorow his help that loued vs. Yea and I am sure that neyther deathe, neyther lyfe, nor Aungell, nor rule, neyther power, nether thinges present nor thinges to come, neyther heyghte, neyther lowth, nether any other creature shal be able to depart vs from gods loue, which is in Christe Iesus ourre Lorde.

¶ The Gospel on Symon and Judes daye,

The. xv. Chapter of Jhon. ¶

IEsus sayde vnto hys Disciples. Thys I commaunde you, that ye loue together, if the world hate you, ye know that it hated me before it hated you, if ye were of the worlde, the worlde woulde loue, his owne, because ye are not of the worlde, but I haue chosen you oute of the worlde therfore hateth you the worlde. Remember my sayinge that I sayde vnto you, the seruaunt is not greater then his LORDE, if they haue persecuted mee, so wyll they persecute you, if they haue kepte my sayinge,

so

so wyl they kepe yours, but al these thinges wyl they do vnto you, for mi names sake because they haue not knowen hym that sente me. If I had not come and spoken vnto thē they shuld haue had no synne but now haue they nothyng to cloke theyr synne wythall. He that hateth me, hateth my father, if I had not done workes among them whyche none other man dyd, they had not sene, but now haue they sene, & yet haue hated bothe me and my father, euen that the saying might be fulfylled that is wrytten in theyr law. They hated me wythout a cause.

¶ The Pistle on Allhalowes day. The. vii. chap. of the Reuelacyō of S. Jhon. A

IHon saw an angel ascending frō the rising of the sonne, which had the seale of the lyuing god, and he cryed wyth a loud voice, to the. iiii. angels (to whom power was geuen to hurt the earthe, and the sea) sayinge hurt not the earth neyther the sea, neyther the trees tyl we haue sealed the seruauntes of our God in theyr forheds and I hard the nombre of them which wer sealed, and ther were sealed. C. xliiii. M. of all the trybes of the chyldren of Israel. Of the tryb̄e of Juda were

wer sealed.xy.M. of the trybe of Rubē wer sealed.xy.M. of the tribe of Gad wer sealed xy.M. of the tribe of Aser wer sealed.xy.M of the tribe of Neptalim wer sealed. xy. M. of the tribe of Manasses wer sealed. xy. M. of the trybe of Symeon wer sealed. xy. M. of the trybe of Leuye were sealed xy.M. of the trybe of Isacar were sealed.xy.M. of the trybe of Zabulon were sealed.xy.M. of the trybe of Josephe were sealed.xy.M. of the trybe of Beniamin were sealed.xy.M. After thys I beheld and lo a great multitud (whych no man could nombre) of all nacyōs and people and tonges, stode before ỹ seate, and before the Lambe, clothed wyth longe whyte garmentes and palmes in theyr hādes. and cryed wyth a loud voyce saying sal uacyon be ascrybed to hym that sitteth vpō the seate of our God, and vnto the Lambe. And all the angels stode in the compasse of the seate and of the elders, and of the foure beastes and fel before the seat on their faces and worshypped God saying. Amē, blessing and glory, wisdō and thankes, & honour, and power, and myght be vnto oure God for euermore. Amen.

The

¶ The Gospell on all Hallowes daye. The v. Chappter of Mathewe. A

WHen Jesus saw the people. &c. ye shall fynde this gospel on Relike Sondaye.

¶ The Pistle on All soules daye. i. Thessalonians. iiii. ¶

I Wold not brethren, haue you ignorannt as concernyng them whyche are fallen a slepe that ye sorow not as other do whyche haue no hope, for if we beleue ỹ Jesus died and rose agayn, euen so then also whyche whych slepe by Jesus, wyl God bring again with him. And thys say we vnto you in the word of the lord, that we whiche liue & are remaining in the cõming of the Lorde shal not come ere they which slepe, for the lorde him self shal descend frõ heauen w̃ the shute and the voice of the archangel & trup of god and the dead in christ shal arise first, thẽ shal we which liue & remain be caught vp w̃ thẽ also in ỹ cloudes, to mete ỹ lord in ỹ ayr, & so shal we euer be w̃ the lord. Wherfor cõfort your selues one another w̃ these wordes.

The gospel on Alsoules day. Jhon. xi. ¶

MArtha sayd vnto Jesus, lord if ỹ hadste ben here my brother had not ben dead

but

but neuertheles I know that what so euer thou askest of god, God wyl geue it the. Jesus said vnto her: thy brother shal rise again Martha sayd vnto him. I know wel he shal ryse again in the resurrectiō at the last day. Jesus sayd vnto her: I am the resurrectiō & ỹ life who so euer beleueth in me ye though he wer dead, yet shall he liue, & who so euer liueth, & beleueth in me, shall neuer dye, beleuest thou this. She sayd vnto him, ye lord I beleue ỹ thou art Christ the sonne of God whych hast come into the world.

¶ The Pystle on Saynte Martins day Ecclesiastice. xliiii.

BEhold an excellēt. priest. &c. ye shal finde this pistle on S. Nicolas daye.

The Gospel on S. Martins day. Mat. xxv. B

A Certaine man ready. &c. ye shall fynde this gospel on saynte Nicholas day.

¶ The Pistle on saint Katherins day.

LOrd I did list vp my prayer vppon the earth, & besought to be delyuered from death, I called vpon the Lord, the father of my Lord that he shuld not leue me helples in the daye of my tribulacīō, and in the day of the proude manne, I prayed thy name perpetu

perpetually & honored it wyth confession &
my prayer was heard and thou sauedst me
that I perysshed not & delyuered me oute of
the tyme of vnrighteousnes, therfore wyl I
confesse and prayse the, and wyll blesse the
name of the Lorde.

¶ The Gospel on saynte Katheryns day.
The. xiii. Chapiter of Mathewe. ✠ The kyngdome of heauen is lyke vnto treasure. &c. ye shall fynde thys Gospell on saynte Margarets day.

¶ The Pistle on the day of wedding. The. vi. Chapyter of the. i. pistle to the Corin. ¶ Brethren remember ye not ỹ youre bodyes are the membres of Christe, shall I now take the membres of christ, and make them the membres of an harlot: god forbyd. Do ye not vnderstand that he which coupleth hym selfe with an harlot, is become one body, for two (sayeth he) shalbe one flesh but he that is ioyned vnto the Lorde, is one spirit, fle fornicacyon. All synnes that a mā doth, are wythout the body, but he that is a fornicator synneth against his owne bodye, know ye not how that your bodyes are the tẽple of the holy goost, which is in you whom

you

ye haue of God, and howȳ ye are not your
own, for ye are derely boughte. Therefore
glorify ye in god in your bodies and in your
spirites, for they are goddes.

¶ The gospel on the day of weddinges
The.xix. Chapter of
Mathewe. A

The pharises cam vnto Jesus to tempt
hym and sayd to hym, is it lawful for a
mā to put away hys wife for al maner
of causes. He answered and said vnto them,
haue ye not red how that he whyche made
man at the beginning made them man and
woman, and sayd for thys thing shal a man
leaue father and mother, and cleaue vnto
hys wyfe, and they twayne shalbe one flesh,
wherfore now are they not twayne but one
flesh. Let no man therfore put a sōder that
which God hath coupled together.

¶ The Pistle at burienges, the fyrst pyr
stle to the Thessalonions and the
fourthe Chappter. ¶

I Would not hȳethȳen haue yȯu ignoȳaunt &c. ye ſhall fynde thys Epyſtell on Allſowles daye.

The Goſpell on Buryinges. The. xi. Chappter of Jhon. ℭ

Martha ſayd vnto Jeſus, Lȯȳdſ thou. &c. Ye ſhall fynde thys goſpel on All ſoules daye.

ℭ Heare endeth the Pyſtles and goſpels of the Saintes.

ℭ A table to fynde the piſtles and goſpels contained in this boke alwell foȳ the Sondayes as other Holys dayes.

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¶ Imprinted at London bi Jhon Day, dwellinge ouer Aldersgate beneth S. Martins for Abraham Vele dewelling in Poules churchyard at the signe of the Lambe.

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